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FEDERATION

OCTOBER, 1905.



New York, Battery to Wall St., 1740, when the Church outtowered Exchange and Capitol.



New York, Battery to Wall St., 1905, with the Sky-Scrapers outtowering the Church.

IN THIS NUMBER

Origin and History of the Daily Vacation Bible Schools Department.

By ROBERT G. BOVILLE and HENRY J. CONDIT

Editorial Notes: The New Department—Facts and Efforts—Federation for Childhood's Sake—
Births in Manhattan, 1904, by Parentage—Enrolment Vacation Bible Schools, 1905—Cost
of the Fourteen Schools—Following Up the Work—The Spirit of the Schools—
The Inter-Church Conference—The Allegheny Federation—Ten Years'
Federation in New York—Why Federate New York's Churches?

THE FEDERATION'S WORK, SEPTEMBER-OCTOBER, 1905. NINTH ANNUAL REPORT,
as submitted January 31, 1905.

By WALTER LAIDLAW.

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FEDERATION.

Vol. 4.

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and Christian Organizations in New York City.

No. 1.

THIS NUMBER

The Federation has successfully instituted during the current year the Vacation Bible Schools Department foreshadowed at the last annual meeting.

The report submitted at that meeting, held in the historic Fulton Street Prayer Meeting Room, January 31, 1905, is presented in full; and the Rev. Robert G. Boville, Director-in-charge, and the Rev. Henry J. Condit, Secretary of the Vacation Bible Schools for Tenement Children, 1905, present most interesting illustrated accounts of this newest feature of the Federation's enlarging work.

The present number of **FEDERATION** will be immediately followed by two others, whose materials await the Executive Secretary's editorial interpretation.

THE NEW DEPARTMENT

The history of the inception of the Vacation Bible Schools Department, as given by Mr. Boville, is a proof that the Federation is constituted, interested and adapted to expand its activities in the direction of every kind of co-operative ministry in the name and behalf of the churches and Christian organizations of the entire city. The definition of the object of the organization, adopted at its incorporation, in 1901, when five years of useful history had already been recorded, should live in the memory and shine before the imagination of every religious worker who believes the churches should get together to plan, pray and toil for the city's good.

The object of the Federation is to organize and assist the churches and Christian organizations in New York City for co-operative work in

behalf of the spiritual, physical, educational, economic and social interests of its family life; and to represent the Christian sentiment of the city in regard to moral issues.

FACTS AND EFFORTS.

A year after the Federation was incorporated it issued a publication of 304 pages, in an edition of 3,500 copies, whose influence in arousing the churches to a sense of the need of co-operation can hardly be overestimated.

Two features of that publication have especially contributed to this result.

The first was the presentation and interpretation of the results of the Federal census of 1900.

In advance even of the official publications of the Census Bureau, the Federation had been instrumental in acquainting New York with the astounding changes in its racial constitution during the last decade of the last century. Dr. Frederick H. Wines came on from Washington, at the expense of the Federation's Broadway Tabernacle Conference of January, 1902, and voiced the conviction that "New York is not, truly speaking, an American, but a foreign city." He presented to that conference the first announcement of the ethnical makeup of New York, as found in the census of 1900, and from the conference it at once went forth to the knowledge and meditation of the city through the public press.

In June of the same year the Federation published all the findings of the census, accompanied by interpretations, the prophecy that a twenty-miles-radius circle, centered at the

City Hall, will contain by 1920, more people than Largest London, and a scientific estimate, based on its own census enquiries, of the number of Protestants, Roman Catholics and Jews in Greater New York.

To leaven the lethargy of the Christian workers, that they might rise to action, was the object of this feature of *FEDERATION* June, 1902; and it has been successful to a degree.

A second feature, which has been continued from year to year, culminating in "A Lenten Message to the Christian Churches of New York," 1905, was the presentation of Protestantism's, Catholicism's and Judaism's institutions and memberships in each of the seventy-seven political subdivisions of the city. It was a call to the Church to arise, to seek, serve and save.

FACTS AND FEDERATION FOR CHILDHOOD'S SAKE.

The thought of a Federation effort for the childhood of the city has been in the writer's mind since 1902, and 1904 brought the opportunity to realize it.

There were three reasons which led the Federation to institute a department to save the childhood of the city in preference, at first, to instituting a department for the evangelizing of adults.

1. The psychology of Jesus makes the child, with his reverence, his spontaneity, his innocence, and his capacity for growth, the type of the Kingdom of God. The parable of the Ninety and Nine, as given in St. Matthew, 18:10-14, has nothing to do with rescue missions; it is concerned with child-saving, and child-saving only. The Authorized Version conceals this fact by interpolating, "The Son of Man is come to seek and to save that which is lost." But the American Revision omits this verse, and brings out into the daylight the fact that St. Luke's setting of the parable (15:3-7), and not St. Matthew's, is the basis of Mr. Sankey's useful revival hymn. "It is not the will of your Father which is in heaven," says Jesus, speaking of the children, "that one of these little ones

should perish;" and while there are gateways of entrance into the Kingdom of God from old age, midlife and early manhood, as well as from childhood, as the New Jerusalem has gates from every point of the compass, it is a perversion of fact and a denial of Jesus to preach, as a street evangelist recently did, that the eastern gates of childhood are not the easiest of entrance and the most frequently used.

The psychology of Jesus is the foundation of the Vacation Bible Schools Department. His words, "Suffer the little children to come unto me," were

POPULATION BY AGE AND SEX MANHATTAN & BRONX

1-4 YRS	117,958	117,047	11.5%
5-14 "	187,859	188,828	18.4%
15-19 "	83,899	99,333	8.9%
20-34 "	318,100	327,346	31.2%
35-54 "	245,868	221,854	22.8%
55+ "	71,331	76,178	7.2%

MALE 50% FEMALE BROOKLYN

1-4 YRS	68,393	67,255	11.6%
5-14 "	115,220	118,346	19.9%
15-19 "	47,748	53,189	8.6%
20-34 "	162,776	174,402	29.0%
35-54 "	135,365	129,786	22.7%
55+ "	44,211	51,821	8.2%

used in every one of them, every day, as the benediction of the children.

2. Quantitatively, the children of the city are its largest group.

That was the second reason for designing the Federation's new department for them, in preference to adults,

3. Linguistically the children of the city are more reachable than the adults. A work for Italian adults, for example, must perforce be conducted by an Italian speaker, but work for their

children can be conducted in English. The universal and exclusive use of English in the public schools points to the children as the group which can most economically be reached.

Psychologically nearest to the Kingdom; quantitatively greater than other groups; linguistically most reachable, was not the Federation right in selecting the children for a church campaign in the summer time?

In the summer of 1904, as elsewhere described by Mr. Boville, and months before any other form of co-operative religious effort was proposed for 1905, the first steps toward the Federation's Vacation Bible Schools Department were taken.

At the close of the season the writer rejoices both over the work and the workers, and devoutly hopes that the fourteen schools of 1905 may multiply greatly in 1906.

BIRTHS IN MANHATTAN, 1904, BY PARENTAGE.

The increase of the child population of Manhattan in 1904, as recorded in the Bureau of Vital Statistics, was 59,196. Of these births only 11,903 were of pure American parentage, as shown by the following table:

RECORDED BIRTHS, 1904, BY PARENTAGE.			
Total.	Parentage.	Both Parents.	Mother Only.
15,966	American	11,903	4,063
228	Canadian	81	147
741	English	184	557
196	Scotch	65	131
5,538	Irish	3,880	1,658
3,325	German	2,396	929
123	Swiss	46	77
467	Swedish	309	158
242	French	121	121
11,440	Italian	11,298	142
8,920	Austrian Hebrew	6,922	1,998
10,450	Polish and Russian Hebrew	9,688	771
661	Bohemian	522	139
1,766	Other Foreign	1,435	331
24	Unknown	0	24
59,196		48,850	10,346

The above table comprises only the recorded births. Undoubtedly the unrecorded births were mainly of foreign parentage. FEDERATION for June, 1903, showed that the Jews have the largest families; and that Roman Catholics, Specified Protestants, Unspecified Protestants and Agnostics follow in the order named. The above table of the Bureau of Vital Statistics probably shows that the actual births on Manhattan Island are, numerically,

first, Jewish; second, Roman Catholic; third, Protestant, by parentage.

ENROLLMENT, VACATION BIBLE SCHOOLS, 1905.

German	1,318
American	1,275
Italian	876
Irish	249
Russian	121
English	77
Austrian	50
Roumanian	27
Polish	24
French	24
Colored	21
Bohemian	20
Belgian	7
Slav	2
Swedish	6
Greek	6
Scottish	5
Lithuanian	5
Dutch	4
Norwegian	2
Swiss	1
Danish	1
	4,126

Of this enrollment over 50 per cent. were boys. The average daily attendance was 1,041, of which 500 were boys and 541 girls. In 3 schools the attendance of boys aggregated 177 and of girls 150. In the remaining 11 the girls predominated, the attendance of boys being 323 and of girls 391.

COST OF THE FOURTEEN SCHOOLS.

The cost of the work at 14 schools, with 33 sessions of two hours at each; 10 staff meetings for instruction and conference; 5 factory noon-hour meetings, conducted in co-operation with the Brooklyn Y. M. C. A.; and 5 church meetings—482 meetings in all, was \$3,817.18, distributed as follows:

Forty-nine college men and women, seven weeks	\$2,852.80
Supervision of Biblical, industrial and musical work	330.10
Clerical force	52.20
Printing and postage	218.58
Telegrams and telephone	23.00
Industrial supplies	178.50
Janitors	85.00
Miscellaneous	21.70
Excursion for staff	53.00
Rent .....	.....
Lighting .....	.....
	\$3,817.18

The total average cost per school was thus \$272.65, inclusive of administration.

Undoubtedly the largest gift was the contribution of the undivided time and attention of Mr. and Mrs. Boville, whose unsalaried, unselfish and devoted ministry to the children of the city has already received the earnest thanks of the Federation's Board of Directors and deserves the

practical gratitude of the New York public.

But the work has other most pronounced elements of economy. It is conducted in churches, therefore no tents or benches are to be provided; it is in the daytime, therefore no lighting; its staff are college men and women, who, while most admirably adapted to win and help the children of the tenements, are not commercialized in the financial demands they make for enlistment in it; and janitors, special stenographers, and business firms handling the industrial supplies needed for the second hour of each morning's sessions, have all been found to be such friends of children, that they spontaneously donate much time and material in their behalf.

Actually the 14 schools have been carried on at an aggregate expense which is smaller than the cost of single centres of other kinds of summer effort.

FOLLOWING UP THE WORK.

The work of the schools, in many instances, is being directly followed up by the churches.

The enrollment cards permit the addition to the Sunday schools of churches where school work was carried on of Protestant children for whom the Church of our city should be at work the year round.

Some churches are known to be carrying on Saturday classes for children who cannot be ministered to on Sundays.

THE SPIRIT OF THE SCHOOLS.

Ministry, not proselytism, has been the purpose of these Protestant schools toward Roman Catholic and Jewish children. Their mission has been to inspire and save lives, not to make converts.

They follow Jesus in recognizing that an authoritative Christianity must itself turn right about face, otherwise it is not itself headed toward the Kingdom of God. They have not concealed their Christian inspiration and attachments, but their spirit has been the spirit of service, not of sectarianism. The little citizens who have come into

them have never heard a word derogatory of any race in God's world wide family, or of any creed which His Spirit uses for the conquering of human sin or the comfort of human sorrow.

Miss Myra Kelley, in her "Little Citizens," depicts the contrast between the authoritative Christianity of the Old World and the attractive Christianity of the New, and the undoubted contribution of the public school to the removal of racial and sectarian prejudices.

The *American Hebrew* has printed communications from correspondents who classify the greater part of the Settlements of the city, and all of the Vacation Bible Schools, as proselytizing agencies.

If it be proselytizing to claim that Jesus is as historic as Moses, and that, as Mr. Montefiore has recently proven, there are spiritual truths in the New Testament which are not found in the Old, the charge must be allowed.

But there are hundreds of Jewish children who feel toward those who taught them during the summer of 1905 as little Morris felt toward Miss Bailey, and who can as little understand a spirit of racial or religious antipathy to the Vacation Bible Schools as he could understand his mother's hostility toward his public school teacher.

With a quotation from Miss Kelley the treatment of this aspect of the summer's work may, therefore, fitly close:

His mother's constant though generally smouldering hostility toward Miss Bailey troubled and puzzled Morris. In fact, many things were beyond his understanding. Night after night he lay in his corner behind the stove and listened while his father and his father's friends, railed against the Christians and the Czar. He had seen strange meetings of grim and intent men, had listened to low reading of strange threats and mad reviling. And always he gathered that the Christian was a thing unspeakable, unknowable, without truth, or heart or trust, a thing to be feared and hated now, but, in the glorious future, when the God of Israel should be once more mindful of His people, a thing to be triumphed over.

Yet each morning Morris waited at the big school door for the smile of a lady's face, the touch of a lady's hand, and each day he learned new gentleness and love, new interests and new wonders under her calm eyed dominion. And behold, the lady was a Christian, and he loved her, and she was very good to him.

- SIX TUESDAY TALKS TO THE CHILDREN ON "FIRST AID TO THE INJURED"**
"WHAT TO DO BEFORE THE DOCTOR COMES" IN CASE OF
 1. Burns, Cuts, Bruises and Sprains.
 2. Fainting and Stroke.
 3. Sudden Danger from Accidents on Land and Water
 4. Poisoning by Gas, Sewer Gas, Alcohol and Tobacco
 5. Bleeding.
 6. Drowning.

BIBLE LESSONS
 9.30—A. M.

- 1.—**MONDAY, JULY 10.—ENROLLMENT.**
 The Story of Eden—Gen. 2: 8-18, 3.
 2.—**TUESDAY, JULY 11.**
 The Story of the First Two Brothers—Gen. 4: 1-16.
 Q.—What are the 5 books commonly called "The Pentateuch" ?
 A.—Genesis to Deuteronomy inclusive.
 3.—**WEDNESDAY, JULY 12.**
 The Story of the First Immigrant—Gen. 12: 1-10.
 Q.—What are the historical books of the Old Testament ?
 A.—Joshua to Esther inclusive.
 4.—**THURSDAY, JULY 13.**
 The Story of a Visit to Egypt—Gen. 12: 10-20.
 Q.—What are the "Wisdom" books of the Bible ?
 A.—Job to Song of Solomon inclusive.
 5.—**FRIDAY, JULY 14.**
 The Story of a Peacemaker—Gen. 13: 1-13.
 Q.—What are the books of the Major Prophets ?
 A.—Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.
 6.—**MONDAY, JULY 17.**
 The Story of a City's Destruction—Gen. 19: 15-29.
 Q.—What are the books of the Minor Prophets ?
 A.—Hosea to Malachi inclusive.
 7.—**TUESDAY, JULY 18.**
 The Story of a Boy's Danger in the Desert—Gen. 21: 14-20.
 Q.—What are the historical books of the New Testament ?
 A.—Matthew to Acts inclusive.
 8.—**WEDNESDAY, JULY 19.**
 The Story of Jacob's Dream—Gen. 28: 10-22.
 Q.—Name the Epistles addressed by Paul to churches and individuals.
 A.—Romans to Philemon inclusive. [viduans.
 9.—**THURSDAY, JULY 20.**
 The Story of Joseph and His Brother—Gen. 37.
 Q.—What are the names of the remaining books of the New Testament ?
 A.—Hebrews to the book of Revelation inclusive.
 10.—**FRIDAY, JULY 21.**
 The Story of Joseph in Egypt—Gen. 40-41.
 Q.—What do the Scriptures teach us about God ?
 A.—John 4: 24; John 3: 16. [to God ?
 11.—**MONDAY, JULY 24.**
 The Story of Joseph's doing Good for Evil—Gen. 42-43.
 Q.—What are the first two Commandments concerning our duty to God ?
 A.—Ex. 20: 3-6. [to God ?
 12.—**TUESDAY, JULY 25.**
 The Story of a Great Leader's Household—Ex. 2: Heb. 11:24-27.
 Q.—What is the Third Commandment ?
 A.—Ex. 20: 7.
 13.—**WEDNESDAY, JULY 26.**
 The Story of a Bible Caravan—Exodus 15: 23-27; 16: 1-17; 17.
 Q.—What is the Fourth Commandment ?
 A.—Ex. 20: 8-11.
 14.—**THURSDAY, JULY 27.**
 The Story of a Great Siege—Josh. 6-7.
 Q.—What is the Commandment concerning our duty to our parents ?
 A.—Ex. 20: 12.
 15.—**FRIDAY, JULY 28.**
 The Story of a Strong Weak Man—Judges 14-17: 16.
 Q.—What is forbidden in the Sixth Commandment ?
 A.—Ex. 20: 13; 1 John 3: 15.
 16.—**MONDAY, JULY 31.**
 The Story of a Boy's Prophy—1 Samuel 3: 1-18.
 Q.—What is required in the Seventh Commandment ?
 A.—Ex. 20: 14, Eph. 4: 29.

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- SIX THURSDAY TALKS ON "HEALTH"**
 1. The Care of the Body
 2. The Lungs, Breathing and Fresh Air.
 3. Cleanliness in the Homes
 4. Care of the Sense Organs—Eye, Ear, &c.
 5. Proper Food and Table Manners.
 6. Proper Care of the Sick at Home.
- 17.—**TUESDAY, AUG. 1.**
 The Story of a Great Combat—I Sam. 17: 1-51.
 Q.—What is forbidden in the Eighth Commandment.
 A.—Ex. 20: 15.
 18.—**WEDNESDAY, AUG. 2.**
 The Story of Solomon's Choice—I Kings 3.
 Q.—What is the Ninth Commandment and what does it forbid ?
 A.—Ex. 20: 16, Col. 3: 9.
 19.—**THURSDAY, AUG. 3.**
 The Story of Naaman the Syrian—II Kings 5: 1-19.
 Q.—What is the Tenth Commandment and what does it forbid ?
 A.—Ex. 20: 17, Heb. 13: 5.
 20.—**FRIDAY, AUG. 4.**
 The Story of Naboth's Vineyard—I Kings 21: 1-16.
 Q.—What is Christ's summing up of the Ten Commandments ?
 A.—Matt. 22: 37-40.
 21.—**MONDAY, AUG. 7.**
 The Story of Bethlehem—Matt. 2: 1-18.
 Q.—Can these Commandments be perfectly kept ?
 A.—Romans 3: 10.
 22.—**TUESDAY, AUG. 8.**
 The Story of Nazareth and the Temple Visit—Luke 2: 29-52.
 Q.—What is Sin ?
 A.—I John 3: 4; (b) Romans 3: 23; (c) 1 John 3: 15.
 23.—**WEDNESDAY, AUG. 9.**
 The Story of the Jordan and Christ's Companions—
 Matt. 3: 13-17; John 1: 29-7, Mark 1: 16-20.
 Q.—What is the remedy for Sin ?
 A.—I Cor. 5: 19.
 24.—**THURSDAY, AUG. 10.**
 Sea Side Stories—Matt. 13: 1-46.
 Q.—What is repentance ?
 A.—I Cor. 7: 10.
 25.—**FRIDAY, AUG. 11.**
 Story of the Lost Sheep, the Lost Coin and the Lost Boy—
 Q.—What assurance have we that our sins are forgiven ?
 A.—John 1: 9.
 26.—**MONDAY, AUG. 14.**
 The Story of the Last Week.
 Q.—How do we receive the benefits of the Atonement ?
 A.—Eph. 2: 8.
 27.—**TUESDAY, AUG. 15.**
 The Story of the Good Samaritan—Luke 10: 25-37.
 Q.—How did Christ teach us to address God ?
 A.—Matt. 6: 9.
 28.—**WEDNESDAY, AUG. 16.**
 Story of Three Great Surprises—Matt. 25.
 Q.—What are the first three petitions in the Lord's Prayer ?
 A.—Matt. 6: 9-13.
 29.—**THURSDAY, AUG. 17.**
 Story of a Fishing Party—John 21: 1-17.
 Q.—What are the remaining petitions in the Lord's Prayer ?
 A.—Matt. 6: 11-13.
 30.—**FRIDAY, AUG. 18.**
 Story of Bible Insects.
 Q.—What are we taught to couple with our petitions ?
 A.—Psalm 109: 4.
 31.—**MONDAY, AUG. 21.**
 Story of Bible Birds.
 Q.—What does the Bible teach about conscience ?
 A.—Prov. 20: 27.
 32.—**TUESDAY, AUG. 22.**
 Story of Bible Flowers.
 Q.—Is conscience alone an infallible guide ?
 A.—Psalm 109: 4.
 33.—**WEDNESDAY, AUG. 23.**
 Story of the Book (Old and New Testaments)
 34.—**THURSDAY, AUG. 24.—COMMENCEMENT.**

- SUPERVISOR OF FIRST AID DEPARTMENT**
 Dr. B. R. Hoobler
- LIST OF SCHOOLS**
- | | |
|--------------------------------------|-------------------------------------|
| Pro-Cathedral (Epiphany Chapel)..... | 150 Stanton St. |
| DeWitt Memorial Church..... | 289 Livingston St. |
| Seventh St. Methodist Church..... | Seventh St., near Second Ave. |
| St. Mark's Lutheran Church..... | 321 Sixth St. |
| Second Ave. Branch Y.M.C.A..... | 147 Second Ave. |
| Woods Memorial Church..... | 8th St. and Tompkins St. |
| St. Peter's Episcopal Church..... | 545 East 11th St. |
| Judson Memorial Church..... | 33 Washington Square, South |
| Phelps Settlement..... | 314 East 35th St. |
| Church of the Messiah..... | 95th St. and Third Ave. |
| Evangelical Tent..... | 112th St. and First Ave. |
| Christ Chapel..... | 11 West 35th St., near Seventh Ave. |
| Bethany Chapel..... | 10th Ave., near 35th St. |
| Brooklyn Congregational Tent..... | Saratoga Ave., Macos St. |
| Union Ave. Chapel..... | 90 Union Ave., Brooklyn |

THE INTER-CHURCH CONFERENCE.

The Inter-Church Conference on Federation, to be held in Carnegie Hall, November 15-21, promises to be a notable gathering. Over twenty religious bodies are to send official delegates.

The selection of the bodies participating in the Conference has been made by The National Federation of Churches and Christian Workers, an organization which, though headquartered in New York, is entirely different from The Federation of Churches and Christian Organizations in New York City, whose work is in, and for, the metropolis alone.

The local Federation works at the problem of co-operation "from the bottom," namely, by getting the individual churches of the city to combine in a federation, and committing to the churches so combined the power of electing directors to carry it on.

This is federation "from the bottom."

The Inter-Church Conference arranged by the National Federation reaches the problem "from the top," namely, by having various religious bodies send official delegates to its Conference. A parallel to this plan characterized the New York work in its early days, but it was given up in 1901, when the organization was incorporated, and was abandoned because it was found that the distinguished representatives of various communions, selected to form the Council of the Federation, were too busy to attend the executive meetings. It was felt that the various communions in New York would not be content to be officially represented in a federation unless their representatives were distinguished men, and in the absence of a conviction making federative work executively important in the minds of such men, the local Federation could do nothing else than abandon the idea of federation "from the top."

There is such a widespread confusion between the national organization and the local organization that attention is hereby called to the fact that the local work was in existence five

years before the national work was started, and is in no way controlled by it. The local work, in turn, has no control whatever of the national work.

The Executive Secretary of the local work is to present to the Inter-Church Conference an account of "Ten Years' Federation in New York"; but, apart from that address, has no connection with the Conference.

THE ALLEGHENY FEDERATION.

Apropos of the impending political campaign in New York, it is interesting to note that the Allegheny Federation of Churches has entered the field of municipal politics.

Gambling, the social evil and graft have been abetted, it is claimed, by the powers that be in Allegheny.

The local Federation of Churches is not yet nominating candidates or becoming a Christian Citizens' Union in organized form.

Nevertheless, it is active in the campaign for better civic administration; has declared its intention of opposing the election of unfit candidates; has issued several addresses to the public, and stands ready, in case the party candidates do not measure up to its moral standards, to encourage the nomination and aid the election of men of undoubted Christian characteristics.

Religious leaders, irrespective of creedal affiliations, are combining heartily in a fight for decency.

The issue deserves attention.

TEN YEARS' FEDERATION IN NEW YORK.

The Ninth Annual Report of The Federation of Churches and Christian Organizations in New York City is printed in full in this number.

The preliminary organization meeting of the New York City work was held May 13, 1895, in the United Charities Building, and the first working constitution was adopted October 21, 1895.

The present Executive Secretary began to give his undivided attention to his tasks in September, 1896, and the first President, Mr. Spencer Trask, and the present Treasurer, Mr. Harvey E. Fisk, were attracted into

fellowship with the early organization group by the publication of the Federation's "First Sociological Canvas," in October, 1896.

In celebration of the tenth anniversary of the official commencement of the Federation, a memorial dinner will be held, in the Hotel Manhattan, Thursday evening, October 26.

At this meeting a glance will be

taken at the future, as well as at the past, of the Federation.

In connection with this anniversary the Federation is issuing a series of pamphlets designed for a circulation wider than FEDERATION yet enjoys, entitled, (a) "Why Federate New York's Churches?"; (b) "Ten Years Federation"; (c) "The Goal of the Federation"; (d) "Historic Sketch."

Why Federate New York's Churches

WHY FEDERATE

BECAUSE

the good the city's churches and Christian organizations do now, plus the added good a civic religious policy would accomplish, is the good that ought to be done.

BECAUSE

Christians, like Israel's King, should in their own generation serve the counsel of God.

New York has over three score denominations, and over two score nationalities. Unity in Worship cannot overcome the obstacles of divergent rituals and races before 1950. The counsel of God,—the facts of the city's spiritual and social structure,—calls for Unity in Work, by and for the living generation, in 1905.

BECAUSE

the co-operation of the consecrated among the million or more Christians of the city would answer the prayer of John 17: 20-21.

The sight and might of 1,000 churches, co-operating to achieve the purposes of Jesus, would cheer every discouraged worker for righteousness; check the insolence of evil's forces; and attract and attach, to Christ and His Church, hosts of the religiously indifferent in New York.

BECAUSE

commercial operations in New York are on a scale so huge, and individual fortunes are so colossal, that religion's equipment, \$200,000,000, amassing through nearly three centuries, needs syndication for service, to exhibit both its size and its meagreness, and to exert its fullest power.

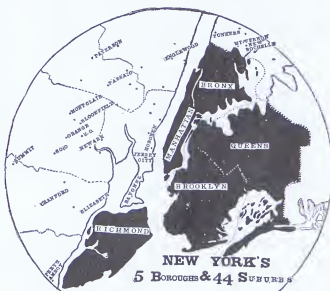
BECAUSE

Christians are commissioned to teach their community to observe the things that Jesus commanded as well as to teach the other side of the world to believe the things which He revealed.

The common prayer of Christians, "Thy Kingdom come," should become the crusading programme of the Church.

"Lead us not into temptation, but deliver us from evil," should inspire assault upon the evil environments of millions of lives.

"Give us this day our daily bread," should organize a warfare against want, and make the common weal the beneficiary of Christian wealth.



BECAUSE

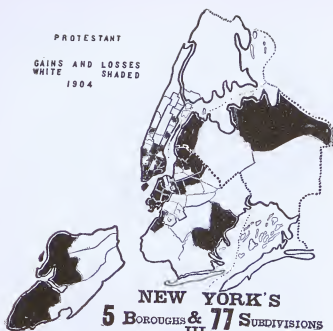
NEW YORK IS TO BE THE WORLD'S LARGEST URBAN CENTRE WITHIN THIS CENTURY'S FIRST QUARTER, AND CHRIST'S VICTORY HERE WILL SPELL HIS TRIUMPH EVERYWHERE.

Though set by the sea New York cannot be hid from the eyes of the whole race.

A circle of twenty miles radius, centred at the City Hall, will contain, by 1920, more people than Largest London of the same date. New York grew, 1880-1890, 31.1 per cent.; 1890-1900, 37.1 per cent. Forty-four suburban cities and towns, most of them in New Jersey, grew, 1890-1900, 45.3 per cent., while the legal city's growth was but 37.1 per cent.

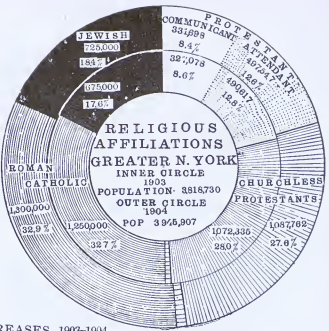
Population of legal New York, 1900	3,437,202
" " 39 New Jersey suburbs, 1900	938,130
" " 5 New York State suburbs, 1900	85,319
" " largest New York, 1900	4,457,651
37.1% increase of legal New York, two decades, 1900-1920	3,023,502
43.9% " " 39 N. J. suburbs, " "	1,001,263
63.5% " " 5 N. Y. suburbs, " "	141,920
Probable population, Largest New York, 1920	8,624,336
London in 1921	8,266,781

PROTESTANT
GAINS AND LOSSES
WHITE
1904



**NEW YORK'S
5 BOROUGHS & 77 SUBDIVISIONS
III**

	Total	Foreign	Native White	Colored
Protestantism.....	4,620	857	1,625	2,137
Roman Catholicism.....	40,252	22,870	17,382	.....
Armenian Apostolic.....	.....	.....	.....	.....
Russian Orthodox.....	50	50	.....	.....



CHURCH INCREASES, 1903-1904

	Total	Foreign	Native White	Colored
Greek Catholic.....	150	150	.....	.....
Christian.....	45,072	23,927	19,008	2,137
Jewish.....	50,000	.....	.....	.....
N. Y. City growth.....	127,176	.....	.....	.....



PROTESTANTISM, 1904 A.D., GREATER NEW YORK
As of April 1, 1904. The balance of Clergy and District Superintendents in New York City.

NEW YORKERS, 1900, BY NATIONAL PARENTAGE.



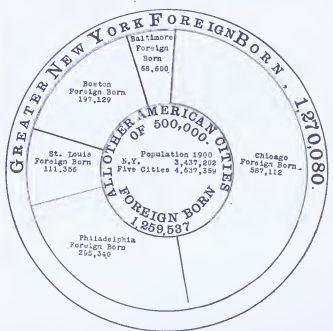
PERCENTAGES FOREIGNERS

	1870	1870	1880	1890	1900
St. Louis.....	50.53	36.11	29.95	25.43	19.00
San Francisco.....	49.32	44.56	42.11	34.20	.....
Manhattan.....	47.16	44.49	39.68	42.71	42.66
Greater N. Y.....	47.16	44.49	39.68	42.71	37.00
Chicago.....	49.59	45.01	40.71	40.58	34.00
Boston.....	35.87	31.53	31.64	35.27	35.10

PERCENTAGES OF OUT-OF-CHURCH IN EACH DENOMINATION WITH TOTAL FAMILIES DISCOVERED MONTH BY MONTH IN COOPERATIVE VISITATIONS BETWEEN 80 & 120 STS. WEST OF 7TH PARK, CHICAGO, TWO MONTHS 1903.

Denomination	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Total
Jewish	697 Fams.
Congregational	52 Fams.
Unitarian	39 Fams.
Methodist	204 Fams.
Universalist	21 Fams.
Episcopal	766 Fams.
Lutheran	593 Fams.
Baptist	102 Fams.
Presbyterian	346 Fams.
Reformed Dutch	44 Fams.
Roman Catholic	530 Fams.
All Protestants	1,045 Fams.
UNSEC. PROT.

Total families involved 16,557



WHY FEDERATE

BECAUSE

immigration at present is immense in volume; is rapidly transforming Greater New York into a little Europe; and is derived from races whose religious welfare in the New World calls for vision and vigor in Christian activity. New York City is to-day both a home and foreign mission field.

BECAUSE

the Christian churches of New York are most unevenly distributed and equipped.

BECAUSE

the churches are weakest where children are thickest. Yet "Of these is the Kingdom of heaven." The public school is everywhere, for everybody's child; it gives no culture in religion; the churches should federate for a Children's Crusade. A seat in the public school, and a Christian friend outside it, for every child, should be its watchword.

WHY FEDERATE

BECAUSE

the wise location of churches and Christian organizations in our swiftly changing city demands an exploring acquaintance with neighborhoods and nationalities.

Overlapping and overlooking can both be corrected by adapting institutions to actual conditions.

BECAUSE

the questions: "How many people are there in this district?"
 "What kind of people are they?"
 "What is being done among them?"
 "What work is needed?"
 "In what neighborhoods is new work needed most?"

and kindred inquiries, are of import to every communion, and can be best answered by a combined agency of investigation.




WHY FEDERATE

BECAUSE

The Federation of Churches and Christian Organizations in New York City, in spirit and scope, includes every interest for which the churches at present or in future can work together. Its declared purpose is to "organize and assist the churches and Christian organizations in New York City for co-operative work in behalf of the spiritual, physical, educational, economic and social interests of its family life; and to represent the Christian sentiment of the city in regard to moral issues."

There is growing room within the Federation's constitution for several departments additional to those already in operation. The most economic method of co-operation in the Christian care of New York is to add them, rather than to create additional organizations.

See "TEN YEARS FEDERATION."

IMMIGRATION PORT OF N. Y.			
JUNE, 1900-MAR., 1905-2,609,558.			
6	1	9	 227,795
3	1	3	
0	4	0	
1	5	1	
7	6	1	
6	6	1	
ALL	 OTHER EUROPEANS	769,255	665,630
208,346	 ASIATICS	291,262	172,854
35,221	DESTINATION N. Y. STATE 1,022,401.		

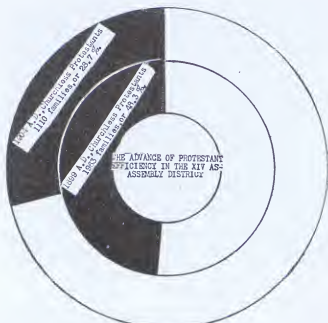
BECAUSE

a civic plan of work will enable the churches to:

1. Ascertain neglected neighborhoods, nationalities and needs.
2. Discover and shepherd the churchless of every creed, or of no creed.
3. Locate and combat vicious resorts.
4. Devise and conduct neighborhood improvement measures, for which at present they have neither money enough nor men enough.
5. Provide definite departments of Christian endeavor for every kind of Christian worker.
6. Inject the settlement spirit into the work of every church.
7. Disclose the purpose of Christianity, —to permeate all human progress with the spirit of the Incarnation.

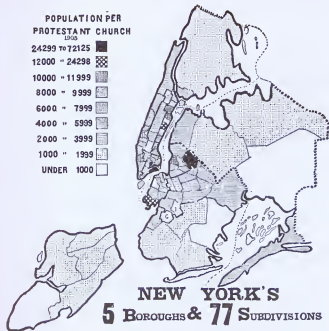
BECAUSE

federation is no longer a theory in New York, but already has a history which shows its adaptability and utility in the Christian care of the city.



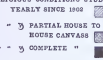
The above shows the result of a five years' test of the Federation's co-operative district plan—the churchless Protestants reduced 20%.

**POPULATION PER
PROTESTANT CHURCH**



FEDERATION INVESTIGATIONS

RELIGIOUS CONDITIONS STUDIED

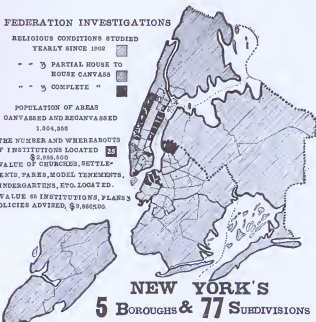


POPULATION OF AREAS
CANVASSED AND RECANVASSED
1,304,366

THE NUMBER AND WHEREABOUTS
OF INSTITUTIONS LOCATED
\$2,988,500

VALUE OF CHURCHES, SETTLE-
MENTS, PARKS, MODEL TENEMENTS,
KINDERGARTENS, ETC. LOCATED.

VALUE 65 INSTITUTIONS, PLANS &
POLICIES ADVISED, \$9,886,100.



**THE FEDERATION OF CHURCHES
AND
CHRISTIAN ORGANIZATIONS
IN NEW YORK CITY.**

ORGANIZED 1895. INCORPORATED 1901.

Offices: 11 Broadway.

Possible membership about 1,000 churches co-operating for the welfare of family life:

SPIRITUALLY

By co-operative visitations of districts; by neighborhood union efforts; by vacation Bible schools in the churches; by special evangelizing campaigns, &c.; by location of churches in neglected neighborhoods.

PHYSICALLY

By efforts for improved dwellings; for parks; for tenement welfare work; eradication of disease; suburban growth, &c., &c.

EDUCATIONALLY

By co-operation with the public schools; libraries; nature classes; lecture system, &c., &c.

ECONOMICALLY

By interest in immigration; industrial education; home ownership; thrift movements; country colonies; child labor legislation, &c., &c.

SOCIALLY

By efforts for recreative facilities; reduction of evil resorts, saloons, &c., &c.

See "TEN YEARS FEDERATION"

Population per Protestant Church	Number of Districts	Population in Districts, 1900	Acres in Districts
24,299 to 72,125	4	247,007	1,297.0
12,000 to 24,298	2	87,236	887.1
10,000 to 11,999	3	170,590	1,075.6
8,000 to 9,999	7	323,590	1,607.9
6,000 to 7,999	10	439,225	2,199.9
4,000 to 5,999	15	787,365	7,993.9
2,000 to 3,999	20	912,841	28,515.8
1,000 to 1,999	13	421,181	104,058.9
Under 1,000	3	48,167	61,582.0
	77	3,437,202	209,218.1

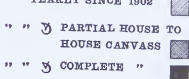
1905.

Population per Protestant Church	No. Churches in Districts	Minimum Average Persons per Church	Acres per Church
24,299 to 72,125	4	61,752	324.2
12,000 to 24,298	5	17,447	177.4
10,000 to 11,999	15	11,373	71.7
8,000 to 9,999	35	9,245	45.9
6,000 to 7,999	63	6,972	34.9
4,000 to 5,999	164	4,801	48.7
2,000 to 3,999	334	2,733	85.4
1,000 to 1,999	265	1,590	392.8
Under 1,000	63	765	977.5
	948	4,163	220.7

FEDERATION INVESTIGATIONS

RELIGIOUS CONDITIONS STUDIED

YEARLY SINCE 1902



POPULATION OF AREAS

CANVASSED AND RECANVASSED

1,304,366.

THE NUMBER AND WHEREABOUTS

OF INSTITUTIONS LOCATED

\$2,988,500

**VALUE OF CHURCHES, SETTLE-
MENTS, PARKS, MODEL TENEMENTS,
KINDERGARTENS, ETC. LOCATED.**

VALUE 65 INSTITUTIONS, PLANS &
POLICIES ADVISED, \$9,886,100.



DEPARTMENTS.

SOCIOLOGICAL BUREAU

Gathers and publishes information concerning New York's neighborhoods, nationalities and religions.

COMITY DEPARTMENT

Studies church distribution to cure overlapping and overlooking.

CLEARING HOUSE FOR CO-OPERATIVE PARISH SYSTEM

Divides districts into co-operative Protestant parishes; supplies forms; supervises visitations; and distributes results.

CONFERENCE DEPARTMENT

Holds conferences, convening all Christian workers for interchange of opinion.

PUBLICATION DEPARTMENT

Issues *Federation*, a quarterly review of racial, religious and social conditions in New York.

LECTURE DEPARTMENT

Diffuses knowledge of New York's conditions by stereopticon.

VACATION BIBLE SCHOOLS DEPARTMENT

Conducts daily schools for tenement children in summer months in churches.

ONE MONTH'S FEDERATION'S WORK 1905.

The present year has proven more conclusively than any of its first decade the necessity and value of the New York City Federation, and the tenth annual meeting, on the last Tuesday of January, 1906, will be made publicly memorable, it is hoped, by a special programme, in addition to the presentation of the history of the work during the year.

As an indication of the continued and varied demand for the Federation's activities, some items from the diary of demands and doings, for the month September 16-October 16, 1905, are presented below.

The record is distributed among the various departments at present carried on by the Federation, and while the bulk of demands and doings is large, it should be borne in mind that the Federation proposes to add other departments to its work in the future.

At a meeting of the Board of Directors, held October 10, 1905, and largely attended, a resolution was unanimously passed to the effect that additional departments, dealing with all kinds of co-operative Christian enterprise, legitimately lie within the scope of the Federation's constitution, such departments to be carried on in a manner similar to the Vacation Bible Schools Department, of 1905, namely, by special committees in immediate attachment to the Federation, but autonomous within the area of conducting their work in harmony with the Federation's spirit and method.

The departments the Federation now carries on are listed and described in "Why Federate New York's Churches" on the preceding page:

Work requested or dispatched in connection with these departments, September 16—October 16, 1905, is as follows:

LECTURE AND CONFERENCE DEPARTMENTS, SEPT.-OCT., 1905.

1. A committee of representative Brooklyn clergymen has requested the Executive Secretary of the Federation to address a union meeting of the clergymen of Brooklyn, in the Fulton

Street Y. M. C. A. rooms, on Tuesday, October 24, on the religious conditions of the city, as at present known to the Federation, through the preparation of its annual narrative of the state of religion in New York city.

At this meeting Mr. Laidlaw is requested to present and urge the adoption, in Brooklyn, of the Federation's co-operative parish system as the method most likely to enable the churches of that borough to exert their fullest strength for Christian purposes and civic welfare.

The stereopticon will be used to present the religious condition of the city, and the results, where properly tested, of the Federation's co-operative parish plan.

SOCIOLOGICAL BUREAU, SEPT.-OCT., 1905.

This bureau, as shown in the Ninth Annual Report, appearing herein, has three sub-departments:

- (a) Interpretation.
- (b) Equipment.
- (c) Census.

Inquiries connected with all three sub-departments have come to the Federation within the last thirty days.

INTERPRETATION AND EQUIPMENT SUB-DEPARTMENT, SEPT. 1905.

1. The Presbytery of New York, in conjunction with the Board of Home Missions of the Presbyterian Church, is carrying on special work among the foreigners of the city, and has additional work under contemplation.

During September various newspapers of the city contained articles concerning the opening of Protestant churches for the Spaniards of the city who are Protestant in affiliation. Several of these articles stated that the Spanish speaking people of New York numbered 60,000. To the end of determining whether the Presbytery of New York should include the Spaniards in their special efforts, Rev. George S. Webster, a member of the Presbytery's committee, addressed an inquiry to the Federation, requesting

a confirmation, or correction, of this vague public rumor.

In reply thereto Dr. Webster was supplied with the following facts, which show at present, at least, that a Presbyterian mission to Spaniards, in addition to the work carried on in at least 3 Spanish Protestant churches at present in operation, is unnecessary.

It is raising money under false pretences for Spanish work in New York to claim that there are 60,000 Spanish-speaking people within the limits of the city.

The Spanish-speaking people in Greater New York in 1900 were derived from the following countries:

Spain	1,491
South America	995
Central America	920
Mexico	282
Cuba	2,011
Total	5,699
Portugal	277
	<hr/>
	5,976

These figures give the total population from the countries enumerated, and it is not conceivable that all the Portuguese and Central American peoples would prefer the Spanish language in public worship to any other.

Even conceding that they would, however, the maximum population, of Spanish origin, in Greater New York, in 1900, was less than 6,000.

The immigration at the port of New York June 30, 1900 to June 30, 1905, from Spanish-using countries, was as follows:

Spain	7,394
Spanish America	2,751
Mexico	736
Cuba	3,769
Philippines	13
Total	14,656
Portugal	13,348
	<hr/>
	28,004

Conceding that every one of these arrivals remained in New York City, and that the Portuguese can be counted with the Spaniards, the maximum Spanish-speaking people of Greater New York would be 33,980, or a little over one-half the aggregate stated by inaccurate public rumor.

Eliminating the Portuguese, the total of the above figures of 1900, and of the entire immigration at the Port of New York, is 20,355.

This figure is certainly a maximum, for it proceeds on the assumption that every real Spaniard of 1900 is still living, and that every Spaniard arriving at the Port of New York has remained in New York.

2. The intention of Mr. Henry Phipps to erect, on West Sixty-third street, model tenements for negroes, at a cost of \$250,000 (an effort for that race which is due to the disclosure in 1897 of the extra rent demanded of negroes on account of their color, and the success of the model tenement for negroes on West Sixty-second street, erected by The City and Suburban Homes Company, as a result of that disclosure) has attracted wide attention to the needs of the negroes of New York City.

In September a Southern clergyman, of negro ancestry, came to the Federation's office in search of facts requisite to determining whether there is opportunity in New York for an institutional church for the colored population, similar to the successful church which he has carried on in the South.

Information of value for a proper judgment of that proposition was placed in his possession.

3. St. Mary's (P. E.) Church, in Lawrence street, Twenty-third Assembly District, inquired for the figures of nationality in that district, in 1900, and in 1905.

The figures of 1900 can be given through work done by the Federation's Interpretation Sub-Department, in 1904, and arrangements have already been made with the Secretary of State to secure, for the Federation's use, all the figures, concerning New York City, of the State Census of 1905.

No official statement has yet been made from Albany, however, concerning the aggregate or elements of New York's population, as found in the State Census of last summer.

All items appearing in various newspapers, religious and secular, concerning that matter, are mere guesses.

4. The Chancellor of the Roman Catholic Diocese of New York has re-

quested, from the Federation, whatever facts and figures are in its possession concerning the number and distribution of foreigners in the city, and this information, based on the Census of 1900 and the figures of immigration at the Port of New York, has been supplied.

5. The editor of the *Luther League Review*, in the absence of any denominational federation of the Lutherans of the city, requested the figures of membership, gains and losses, etc., of the Lutheran churches of the city, which belong to over a dozen different denominations.

This information the Federation furnished from its annual tabulation of religious statistics in the city, now approaching completion and soon to appear in *FEDERATION*.

6. A West Indian Moravian minister has requested assistance in choosing a location for work among the West Indian negroes.

7. Inquiry for a suitable location for a new kindergarten in the city has been answered.

8. A worker connected with the Evangelistic Committee of Greater New York, 1905, has been supplied with special information concerning the Second, Fourth and Fourteenth Assembly Districts' religious conditions.

CENSUS SUB-DEPARTMENT, SEPT.-OCT., 1905.

1. Calvary (P. E.) Church, on the borders of the Eighteenth Assembly District, has expressed its desire to make a religious census of the Eighteenth and Twentieth Assembly Districts, which run from Fourteenth to Thirty-seventh streets, east of Lexington avenue, and the figures of the probable cost have been supplied to the vicar of that church, who is hoping to combine the churches of the two districts in this co-operative inquiry.

2. The German Congregational Church of Brooklyn has requested similar figures for a canvass of the Third and Tenth Wards of Brooklyn.

3. A curate of the Transfiguration (P. E.) Church has requested assistance in a census covering the area

Twenty-third to Thirty-fourth streets, east of Fifth avenue, and it has been suggested that this inquiry be combined with the Eighteenth and Twentieth Assembly Districts' census, above referred to.

4. The pastor of Tabernacle (M. E.) Church, Greenpoint, has requested similar figures for a renewed census of the Seventeenth Ward of Brooklyn.

5. A union organization of the Protestant churches of Elmhurst, Borough of Queens, has requested a census of that community.

A worker has been supplied them, and the census, which is directly under the Federation's auspices, is now approaching completion.

COMITY BUREAU, SEPT.-OCT., 1905.

1. In the Federation's Committee on Extension are several secretaries of church extension societies in Greater New York.

Several of these secretaries have requested the Federation to prepare an accurate church map of the city, and to arrange for holding, under its auspices, a meeting in the interest of church extension, when the proper attitude of the Christian public of the city, without regard to denomination, to the question of church extension shall be discussed and assisted.

It is a new thing in the history of New York to have such an enterprise projected, and it is the completest use of the Comity Bureau that has yet appeared.

PUBLICATION DEPARTMENT, SEPT.-OCT., 1905.

1. The publications of the Federation have assisted greatly in spreading the co-operative idea throughout the United States.

The Y. W. C. A. of the University of California has requested, and has been supplied, with literature for use in the studies of its missionary circle.

2. A new pastor, in the College Point section of the city, reading, with great interest, *FEDERATION*, Vol. III, No. 3, which fell into his hands, has requested further information concerning the number of

churches, settlements, saloons, &c., in his portion of the city.

This information is carried in other issues of FEDERATION, and has been sent to the enquirer in that form.

3. Request for Federation literature came from a pastor in St. Petersburg, Fla., on October 10.

4. A worker in Worcester, Mass., made similar enquiry.

5. Rev. George Soltau, now pastor of a Baptist Church in Sioux City, Ia., formerly connected with the Bible Teachers' Training School, of this city, has requested information concerning the present religious census methods of the Federation, and its co-operative parish system, with a view of the introduction, in that city, of the methods of the New York Federation of Churches, so far as locally adaptable.

6. A worker in Washington, D. C., encountering the publications of the Federation in the Congressional Library, has enquired for special information.

Enquiries have, in time past, come to the office, through the files of FEDERATION in the New York City Library, and the State Library, at Albany.

7. From Leavenworth, Wash., there has come to the Federation a tabulation of the results of a religious census taken on the forms employed in the censuses of the New York work, and published in FEDERATION.

Leavenworth has 804 people, and two churches, one Roman Catholic and one Congregational.

It has, on the other hand, 5 saloons, and its population of 804 is said to consume $7\frac{1}{2}$ barrels of liquor per month, and 256 half barrels of beer.

The length of residence of the families, in their present houses, and in Leavenworth; the statistics of home ownership; the number of children, by age classification; their relation to Sunday school; the nationality of the parents; the number of churchless Protestants; the families without Bibles; the families with boarders and domestics; and a large group of other information, have all been ascertained

and tabulated by the pastor, Rev. W. S. Bixby. The Congregational Church is the only Protestant church in the place, and it has but 30 members.

All communions are as follows:

Roman Catholic	31 families
Lutheran	30 "
Methodist	18 "
Christian	18 "
Episcopal	16 "
Congregational	15 "
Presbyterian	14 "
Baptist	12 "
United Brethren	2 "
Free Church	2 "
Free Methodist	1 "
German Methodist	2 "
Unitarian	1 "

There are German families to the number of 23, 8 Swedish, 2 Norwegian, 2 Welsh, 1 Irish, 24 Canadian, and 1 Australian, in the town.

It must be conceded that the religious census of that place makes it very difficult to determine what religious communion is best adapted to it, as it is today.

But it would be a good thing for home missions in the United States if every home missionary acquainted himself with the facts of his field, as the Congregational minister of Leavenworth, Wash., has done.

CLEARING HOUSE FOR CO-OPERATIVE PARISH SYSTEM.

1. The workers of the Fourteenth Assembly District, where co-operative visitations have been carried on for over five years, have arranged to continue their work, even in the face of the tremendous changes of population in their neighborhood, and a meeting to open the winter's work will be held in Grace Chapel, East Fourteenth street, Wednesday, October 18.

2. The Federation expects that a meeting will shortly be held to arrange for a co-operative parish system in the Seventh and Ninth Assembly Districts of Manhattan. The Twenty-third Street Y. M. C. A. is making the arrangements.

3. Request has been made for the revival of the co-operative district work in the Fifteenth and Seventeenth Assembly Districts, by Rev. Dr. Leighton Williams.

4. In the Eleventh and Thirteenth Assembly Districts the resumption of co-operative parish work is expected immediately to follow the dedication

of Christ Memorial Church, in West Thirty-sixth street.

5. In the Nineteenth and Twenty-first Assembly Districts a meeting for the resumption of work will shortly be arranged.

VACATION BIBLE SCHOOLS DEPARTMENT.

1. The pronounced success of this department in 1905 has brought to the Federation's office requests for locations for several schools in 1906, in various churches throughout the city.

It will be the policy of the Federation, in 1906, to make each such school the centre of a co-operative parish district, in which, during the summer, a complete visitation will be carried on, both for the largest good of the school during the summer, and for the connection of the summer with the winter work of the church.

2. Enquiries have been received from Chicago, and even from San Francisco, concerning this department of the Federation's work.

OFFICE WORK.

The foregoing items are all matters which have come to the Federation's office from the outside—demands for work, requests for information, etc.—within the month September 16-October 16, 1905.

In addition, the following matters have been dealt with, originating within the office itself:

1. A complete tabulation has been made of the immigration at the Port of New York, June 30, 1900-June 30, 1905, by nationalities. But for this tabulation several of the inquiries addressed to the Federation's office could not have been intelligently answered.

The statistics of immigration will appear in the next number of FEDERATION.

2. The official bulletins from the Secretaries of State of New Jersey and New York, dealing with the growth of suburban population, has been tabulated, with a view to keeping track of the aggregate population, as at present existing, within a circle of 19 miles' radius, centered at the City Hall.

These figures will also appear in the next number.

3. The tax-exemption list of New York for the year 1905, so far as religious and charitable properties are concerned, has been subjected to analysis, and made ready for publication, both in terms of religious communions and localities.

This matter will also appear in the next number.

4. The memberships of all Christian bodies in New York, as at present existing, have been tabulated and entered in their proper places in the Federation's lists of religious and charitable enterprises in each of the city's political subdivisions.

The gains and losses have been computed, as in 1904 and 1903, and the Church will be enabled thereby to discover the relative progress of the religious bodies of the city and the religious conditions of each of its seventy-seven "little cities."

5. The returns of cards, signed at all the tents conducted by the Evangelistic Committee of Greater New York, have been transmitted to churches of the various neighborhoods.

6. Preparations have been made for issuing an appeal to each church of Greater New York to assume at once the missionary oversight of a co-operative parish.

7. Preliminary work upon the pamphlets "Ten Years' Federation," "The Goal of the Federation," "Historic Sketch," has been advanced, and in addition to the preparation of the present number of FEDERATION, preliminary work has been done upon those that are to succeed it.

PAID SUBSCRIPTIONS TO THE FEDERATION, JAN. 1-OCT. 17, 1905.

The receipts for the current year are already largely in excess of the total of the receipts last year.

New financial friends are yet needed, however, and the Board of Directors could advantageously use \$2,500, additional to their present resources, in meeting the demands for the Federation's work which are but partially listed in this article.

ORIGIN OF THE VACATION BIBLE SCHOOL MOVEMENT

REV. ROBERT G. BOVILLE.

The deep interest taken by the Christian public this last summer in the Daily Vacation Bible Schools for Tenement Children, conducted under the auspices of the Federation, has led to repeated inquiry as to the early history of the movement. The little stream of beneficence that has flowed near the homes of the East Side, all the way from East 112th street to Rivington street, and from which over 4,000 children have been refreshed with the water of life, has a six year history, and to trace that history is the purpose of this article.

In the summer of 1901, while acting as Secretary of the New York City Baptist Mission Society, the writer was brought into close contact with the churches and conditions of the East Side. Riding up and down between the Harlem River and Chatham Square, on elevated and surface cars, looking down the cañon-like streets toward the East River and the great child world visible in them, its needs and possibilities grew until they became oppressive. There seemed enough children, during any day of the vacation, playing on any of the hot streets, to fill several Sunday schools. The public schools were closed; the vacation school centres of the Board of Education far apart; but all church doors were shut during the week, and not a few on Sundays, in order that tired workers and tired ministers might have a vacation rest. Here was the greatest opportunity of the year, practically the only opportunity, for daily religious work for children, who would be only too glad to find a cool refuge and a warm friend.

Synchronising with closed churches, depleted or exhausted church staffs, and myriads of children available for instruction and inspiration, the colleges and universities were closed, and thousands of young men, many of the finest Christian type, were set adrift for the summer to make a living at manual and sometimes menial occupations. Here was a clear

case of supply and demand. Why not create a coupling between the churches and the colleges, linking these men who had tasted the good word of God and felt something of the power of worlds to come, to the problem of gathering in the children and giving them some of the things Jesus came to teach? Why not put a fresh, enthusiastic force of young college men on these fields, and let them sow the seed of divine truth in these young hearts? Was it not possible that, despite the lack of mature experience, young students could get nearer the boys and girls of the street than the type of man and woman ordinarily regarded as a missionary? At all events, let it be tried, and results might be safely trusted to show the wisdom or unwisdom of the thought.

With such a vision, and in such a mood, there were five churches opened in the early days of July, 1901, viz.—Mariners' Temple at Chatham Square; Second Avenue Baptist Church, East Tenth street; Central Park Baptist Church, in East Eighty-third street; the Carmel Mission in East 123d street, and the Willis Avenue Methodist Church, on East 141st street. The work was begun by authorization of the Board of the Baptist City Mission Society, the necessary funds having been guaranteed at a parlor meeting held in the home of Mrs. W. A. Cauldwell. Paul Tuholski, Stanton E. Barrett, James Buchanan, Harry E. Fosdick, Forest P. Hunter, all of Union Theological Seminary, with William J. Noble, of New York University, and Eric Sjöstrand, of Newton Theological Seminary, were engaged, and placed in charge of the schools opened in the buildings enumerated. The Swedish student conducted a school for Swedish and Finnish children in the Willis Avenue Methodist Church Sunday school room, kindly granted for that purpose by the trustees, and in all of the schools the women missionaries connected with the respective churches helped. The programme

for the seven weeks of the schools was simple. Beginning at 9:30 a. m., an hour was devoted to opening services, singing and a Bible lesson; and the second hour was employed in manual work and games. The Bible lessons were based on the lives of Bible heroes, and have so remained to this time. Over 1,000 children were registered and the daily average was close on 30 per cent. of that number.

The happiness of the men in their work, the appreciation of the churches and pastors concerned and the response of the children were all so delightful that the work immediately secured approval from all who came to know it, and it was apparent that a new door of ministry, through the use of college men in their vacations, had been opened to the children. The method of Bible teaching, from the first, was objective and dramatic, and to the children of the neighborhood a daily school, so conducted, awakened no prejudice, such as a Sunday school might awake.

In narrating the commencement of this general work it should be here noted that for three years previous a devoted member of the Epiphany Baptist Church, Mrs. W. E. Hawes, had worked at the problem of reach-

ing the children of the Epiphany district in July and August by means of a daily Bible school. On her own responsibility, although helped by Epiphany gifts, she had supported this work, which has been continued till the present time. Without any earthly reward and with but little recognition, she was a pioneer of the general movement and a devoted friend of children.

The second year of the movement, 1902, witnessed a marked advance. Ten schools were opened on July 7 of this year, the centers of work being the Judson Memorial Church, the Abyssinia (colored) Church, the First German Church in Fourteenth street, the Epiphany Parish House (Baptist), the First Italian Baptist Church, Henry street, the Colgate Memorial Chapel on East Twentieth street, and the four church buildings owned by the Baptist City Mission Society. Thirteen students were employed. Their names and colleges were as follows:

Antonio Mangano, Union Theological Seminary;
 Harry R. Westcott, Union Theological Seminary;
 D. W. Hill, Union Theological Seminary; Forest
 P. Hunter, Union Theological Seminary; James
 Buchanan, Union Theological Seminary; H. P.
 Selinger, Crozer Theological Seminary; H. Brew-
 ster Adams, Rochester Theological Seminary;



MONDAY CONFERENCE, STAFF OF 1903, CENTRAL PARK BAPTIST CHURCH.



THE COLLEGE MEN OF THE STAFF, 1903.

Thomas H. Riley, Rochester Theological Seminary; Alexander M. Stewart, Rochester Theological Seminary; Garrett L. Allen, Rochester Theological Seminary; John Heinrich, Rochester Theological Seminary; H. M. Fraser, Brown University; Wm. H. Sears, Columbia University.

The work of this summer was richly blessed. There were registered 2,711 children, with a regular daily average of 900, and the reports presented at the Commencement on August 21 of that year, by Mrs. L. J. P. Bishop, the very capable and enthusiastic secretary of the schools, showed how much it meant to the children to have had the friendship and help of a staff of men whose hearts were filled with the sheer joy of this ministry. And how little money it all cost—only some \$2,400! Up to this point the care and industrial oversight of the girls in the schools had been undertaken, unselfishly, by the women missionaries at each church, many of them in consequence foregoing well-earned vacations. But it now became evident that the future welfare of the work called for the enlistment of earn-



THE COLLEGE WOMEN OF THE STAFF, 1903.

est college women as well as college men.

In 1903, in consequence, the student force was very much enlarged. For the first time an appeal was made to the leading women's colleges of this vicinity for earnest women to take charge of the girls of the Vacation Schools, and to be to them models of consecration, culture, and refined womanliness. A number of colleges were visited, and personal interviews held with the students. As a result sixteen thoroughly qualified women were selected from Barnard, Vassar, Smith, Wells and Mt. Holyoke, who with eighteen men, selected, after similar interviews, from Chicago, Columbia, Colgate and Rochester Universities, formed the staff, with which seventeen Daily Vacation Bible Schools were opened and manned in the summer of 1903, in the following places:

Abyssinia Church, Calvary Chapel, Central Park Church, Alexander Avenue Church, Beth Eden Church, Harlem Church, Judson Memorial Church, Fourteenth Street German Church, Mariners'



THE STAFF OF 1904.

Temple, First Italian Church, Epiphany Mission Church, Second Avenue Church, Colgate Chapel, Neighborhood House, 125th street, Second German Church, Jadson Fresh Air Home, Boys' Camp (Cold Spring).

The names of the men and women engaged in the work were:

Albert H. Gage, H. W. Lewis, Ralph H. Tibbals, R. D. Brownell, John H. Logan, Peder Stiansen, C. A. Anderson, Theo. W. Noon, Elbert Huff,

Emil Hancke, John Heinrich, Oscar Antritt, C. H. Moehlmann, Carey H. Conley, T. C. Riley, Giovanni Scarinci, Elvin Bengough, Wm. H. Sears, W. Carpenter.

Miss Miriam Steeves, Miss Alice Holt, Miss Alice Smith, Miss Elizabeth Toms, Miss Bessie Crouch, Miss Ingovar Gay, Miss E. Demarest, Miss Ina Hopkins, Miss Ethel Story, Miss K. A. Welch, Miss Ella Finnegan, Miss C. E. Marsh, Miss Stella Packard, Miss K. Reynolds, Miss B. Wartman, Miss Mildred Barber.

The total registration of children in the seventeen schools was 4,000, the average daily attendance 1,175, and the total cost \$4,900. Bible study, Nature study, manual occupations, games and music formed the programme, and while through these the college men and women gave their best to the children, they freely confessed that what the children had given them was invaluable.

On July 8, 1904, sixteen Vacation Schools were opened and conducted until August 26, along the same lines as those preceding, save that a higher degree of efficiency was aimed at, combining a better organization with thorough consecration to the work. My secretary for this season was a man of rare gifts and spirit, Mr. W. C. Jackson, principal of the High School in Greensboro, N. C., and, as Industrial Supervisor, Mrs. George Burt Roys, a graduate of the Teachers' College, was secured. The musical work and ideals were placed on a high plane by the volunteer services of one whose devotion to the cause accounts for more than the success of that department. With the co-operation of such assistants a deeper furrow was plowed by the staff in their various districts. For the first time a three days model course was given to the men and women students before entering on their work. The four cardinal S's emphasized were: Scripture, Singing, Science and Sewing. Schools were held in the following places:

Mariners' Temple, Second Avenue Church, Mulberry Bend Mission, Fourteenth Street German Church, Memorial Church, Abyssinia Church, Swedish Church, Central Park Church, Lexington Avenue Church, First German Church of Harlem, Harlem Church, Alexander Avenue Church, Franklin Avenue German Church, Eton Hall, Beth Eden Church, Rugby Hall.

The men and women employed came from Brown, Bucknell, Colgate, Chicago and New York Universities; Barnard, Smith, Vassar, Oberlin and Mt. Holyoke Colleges. To the public they may figure but as a staff, but to us, who worked with them, they were individuals, known, loved and trusted, and so their names are inserted as a roll of honor:

W. C. Jackson, J. L. Jackson, W. R. Hood, Coe Hayne, M. B. Holmen, J. H. Larson, F. W.

Schaefer, W. B. Creasman, Allan W. Logan, Ralph Hartley, W. Douglas Swaffield, Howard K. Williams, F. W. Harding, Harry Bremer, L. W. Van Schaick, Wm. H. Holder, Samuel Gordiano.

Miss Alice V. Smith, Miss Rachel L. Dithridge, Miss Mary Archer, Miss L. L. Palmer, Miss Elizabeth Toms, Miss Edith A. Dietz, Miss Mamie Johnson, Miss Jessie Rice, Miss Jeannette Taylor, Miss Ida E. Lewis, Miss Millicent Swaffield, Miss Agnes Morrison, Miss Jeannette Wick, Miss Mary R. P. Henszey, Miss Josephine England, Miss Susan B. Leiter, Miss Elizabeth Brown, Miss E. Vaccaneo, Miss Marie Oller, Miss L. A. Lec, Miss K. A. Welch, Mrs. Annie M. Gallagher.

SPECIAL MUSICAL STAFF.

Miss Ida P. Brown, Miss Emily C. Jessup, Miss Madge Gould, Miss Kathryn Smith, Miss J. E. Larson, Miss Ella H. Shaw, Miss Katherine Reynolds, Miss M. A. Bull, Miss M. P. Cheesman, Miss Ada E. Carpenter.

The Commencement exercises were held on August 27 in the Second Avenue Baptist Church, where over 1,100 children assembled, from Fordham to Chatham Square. The reports showed that 3,130 had been registered, that 1,055 was the average daily attendance and that \$4,600 was the cost of the sixteen schools. The display of hammocks, baskets, drawings, and books of completed sewing models was the finest yet held. The exercises showed what progress had been made in Bible knowledge and what discipline could realize for the department of such a body of children, and the singing of the sixteen schools, assembled for the first time, showing what could be accomplished by caring for the child voice.

The schools had reached their apogee. Organized and developed in



SECOND AVENUE BAPTIST CHURCH SCHOOL, 1902.

connection with the Baptist denomination, they had rendered valuable service by pointing the way to a broader movement for the vast child population of the city during the summer months, reaching even beyond Manhattan. The recognition of this broader destiny of the movement as an adjunct of all evangelical bodies led the writer, on the invitation of Dr. Walter Laidlaw, of the Federation of Churches, to submit a suggestion to the Board of Directors of that organization on the eve of the writer's departure for Italy in the autumn of 1904, proposing that it, affording the most comprehensive of auspices, should extend the movement into every church building available in the city. The proposal was considered in December last and committed to the executive committee, approved at a full board meeting in April, and a cable was immediately dispatched by Dr. Laidlaw to the writer in Florence inviting him to organize the movement, though wisely without committing the board to any financial responsibility. The actual work commenced after the arrival of the writer in New York, May 10. The story of what has been done since; how fifty men and women students were selected from twenty colleges and universities; how on July 10 fourteen schools opened in churches of seven

evangelical bodies in Manhattan and Brooklyn, in which over 4,000 children registered and over 1,000 were in daily attendance; how the necessary funds were raised with the valued assistance of Dr. Laidlaw and the efficient organization of the Federation office; how a special committee, of which Mr. Howard Clarke was chairman, so widely representative not only of all church interests, but of our best known philanthropic women, contributed money, influence and direction to the work, is all written elsewhere by Rev. H. J. Condit, the efficient secretary, whose work is gratefully acknowledged.

What will the future reveal for this movement to reach during July and August the 978,896 children under fourteen years of age of the three Boroughs of Manhattan, the Bronx and Brooklyn with the Word of Life? How shall our Christian colleges be linked more effectively to this problem and to that of civic evangelism? How shall our church buildings be opened up in the summer to child ministry and adapted to the special work of that season? The full answer cannot be given here to these questions, but a prophetic suggestion may be drawn from the words of Jesus: "Inasmuch as ye did it to one of these my brethren, even these least, ye did it unto Me."



ITALIAN SCHOOL, MARINERS' TEMPLE, 1902.

THE DAILY VACATION BIBLE SCHOOLS DEPARTMENT.

REV. HENRY J. CONDIT.

"And Jesus called a little child unto Him, and set him in the midst of them." How strange that it has taken so many centuries for the Church to imitate this example! At last, however, the child is being placed "in the midst," the focus of attention, of interest and of effort. In Church and State alike, throughout the civilized world and even among uncivilized peoples, through those who have gone to them to spread the life and light of Christianity, the child is receiving the attention and earnest study of the best minds. And the result? It is too early yet to tell it, but our hopes are high for the generation now growing up and for those immediately to follow.

To those who live and work in a great city the "child problem" is a serious one. Instead of Nature's playground of field and wood, with animals, birds and flowers for friends and playmates, he is crowded into the dark and ill-ventilated rooms of great tenements, or driven to the crowded pavements, surrounded by dangers and temptations innumerable. "Who owns it?" was the pathetic question of the small boy who caught his first glimpse of the ocean one afternoon this summer. Every square inch to which he was accustomed was "owned" and jealously guarded against trespass. In New York City are hundreds of thousands, or, to



Two of the Federation Workers at the Italian Tent, on the Day of the Staff Outing.

be exact, 608,253 boys and girls, between the ages of five and fourteen years.

What shall we do with them? What can we do for them?

The problem is complicated when we find that of this vast city of children 73,385 are foreign born and 372,385 more have foreign born parents. But the universal use of English in the public schools makes it easier to reach the foreigner's child than to reach the foreigner himself.

The summer vacation season is the time of the child's greatest need, freed, as he is, from the habits, duties, restrictions and influence of the ten months of school and exposed to the peculiar temptations of the summertime. "Fresh air" excursions and kindred ministries; the steadily increasing small parks and recreation piers—little oases in the "city wilderness"—all help a little, and indeed reach many thousands; but how many other thousands are untouched! Six years ago a group of federated churches on the upper West Side took interest in carrying on a summer playground for the children of the neighborhood, and now the vacation playgrounds are a feature of the municipality's budget and activities. Then came the public school with its experiment of the "vacation school" as an attempt to meet the need, and give occupation and training to the



Some Children in the Italian Tent, Manhattan, 112th Street and First Avenue.



THE STAFF FAREWELL, COMMENCEMENT DAY, AUGUST
The Fifty College Men and Women

children adapted to the summer season. Its success has been splendid, and it surely has a great future before it.

Mrs. Parsons' Children's Farm, in the DeWitt Clinton Park, is a recent effort in the same direction of child serving and child saving and bringing the children into daily contact with Nature's processes; it deserves extension all over the city.

But the churches, too, can be harnessed to this welfare work of the summer.

With an experience of some years as Superintendent of the Baptist City Missionary Society in New York, for a long time Rev. Robert G. Boville had sought some solution of the problem of the Church's ministry to the child in summer, and five summers ago in the churches of that society organized and conducted Vacation Bible

Schools. He felt that, while the regular staff of Church workers could not be counted on for such service, being already overtaxed with the regular work of the Church, there must surely be many young men and women of ability and consecration in our colleges who would count it a privilege to give themselves to work among the children if they could be assured of the cost of living in the summer. And he felt that these men and women could take the great lessons of the Bible and give them to the children in such form as to make them a delight. Mr. Boville also realized the moral value of a child's being taught to use his fingers and hands in making useful things, so the experiment was tried, and for four summers under his direction the plan was carried out and developed. Many children were glad to come merely for the singing and



24, 1905, IN OLIVET MEMORIAL CHURCH, EAST SECOND STREET.
Who Conducted the Schools.

the Bible stories, and many others unaccustomed to enter the churches or Sunday schools were attracted by the cheery and hearty friendship offered them, and the lessons in industrial work. In the summer of 1904 nearly 4,000 children were enrolled, and it was felt that the stage of experiment was passed.

It was also felt, at the close of the work in 1904, that the plan had outgrown the bounds of a single denomination, and that the time had come to place it under broader auspices. Accordingly Mr. Boville, on the request of Dr. Walter Laidlaw, of the Federation of Churches, laid the report and plan of the work before its Board of Directors. The advantages of such a connection were obvious, reaching as it did churches of all denominations throughout the city, and through them opening wider avenues of ap-

proach to the children, larger numbers in the colleges to draw on for the working force, and a broader constituency for maintenance. The facilities of the Federation office would also be of great service in directing the work. Throughout the autumn and winter the work was discussed, an enthusiastic and influential committee was provided for, and a call was sent to Mr. Boville, who was then in Italy, to assume the leadership for the summer of 1905.

To seek out and select a staff of competent men and women, to the number of forty-five, in six weeks from the middle of May, when Mr. Boville returned to New York, to July 5, when the first meeting of the staff was to be held, was a difficult task; but the results of the summer's work bear testimony to the masterly way in which it was done. From his long experi-



Through the designated Gift of a Member of the Committee the Staff were given an Excursion on a Tug Boat on the Afternoon of August 19, and their Happiness was further increased by their hospitable Reception at the Country Home of the Family of the President of the Federation on Long Island Sound.

ence in dealing with men, and the four years of experimenting with the Vacation Schools under the Baptist organization, he knew just what was needed, and knew also how to meet the need. As many applicants were rejected as were accepted in the sifting out process essential to obtaining the very best. The task of selecting and training the thirty young women who were to have charge of the musical and industrial departments was a difficult one. Over sixty applicants were rigidly tested, especially as to their musical abilities, for a great measure of the success of the work was to rest upon them. Personality, adaptability, experience in Christian work of various kinds, and consecration, all had to be weighed. But at last this was finished, and on the afternoon of July 5 there gathered at the hospitable home of Mr. and Mrs. Boville as fine a group of young people as one could wish to meet, the staff of the Daily Vacation Bible Schools for Tenement Children for 1905.

On Thursday, July 6, at St. Bar-

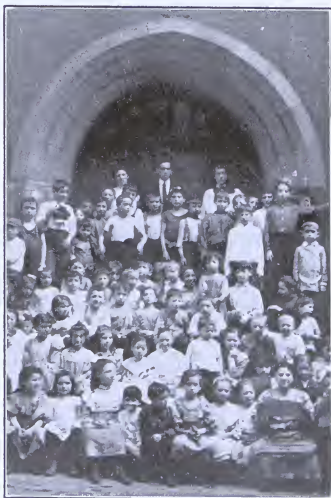
tholomew's Parish House in East Forty-second street, was held the first of the three services of the Model School, designed to illustrate for and train in all branches of the work the members of the staff. The various methods of presenting the Bible stories, by object talk, wall and floor maps, and dramatization by the children, were given in detail. New songs were taught to the staff, instructed as members of a school. Sewing, hammock making and basket weaving lessons were given. Every effort was made thoroughly to equip each prospective teacher for his and her specific task, that everything should open with a "full swing." As a further preparation each superintendent was given a supply of advertising circulars, with instructions personally to distribute them to the children of the neighborhood of his school, with a personal invitation to come on the opening day. The plan for the school work was to bring the children into close touch with these consecrated men and women, and under their lead-

ership, for two hours each morning, five days in the week, give them instruction in the Bible, in singing and industrial work. Each morning the first hour was to be given to a Bible story, training in singing and calisthenics. The Bible stories were those that centred around the great heroes of the Old Testament and the Great Teacher of the New. The hymns and songs had been chosen with great care for the excellent quality of both words and music. Seven of the great hymns of the faith, twelve patriotic and nature songs and four work songs made up the list, while the leaflet in which they were printed contained also six selections from the Bible for responsive reading and memorization. The second hour was devoted to the industrial work, which was efficiently organized and directed by Miss Evelyn C. Smith, a graduate of the Teachers' College. Here the girls were taught all the most needful stitches in sewing (following the system of the Teachers' College), while the boys were given hammock making, basket and mat weaving and cane seating. Twice a week a part of the second hour was given to practical talks on "First Aid to the Injured" and "How to Keep Well," both series illustrated by practical demonstrations. The nature of these talks may be seen by some of the subjects—"What to Do in Case of Burns, Cuts and Bruises"; "Fainting and Sunstroke"; "Bleeding"; "Drowning"; "The Care of the Body"; "Cleanliness in the Home"; "Care of the Eye, Ear," etc. This department was organized by Dr. B. R. Hoobler, and the vacation schools of the Department of Education are adopting the same general idea. In fact, the identical lessons have been used in at least one such school.

In the short time that was given Mr. Boville in which to organize the work it was impossible to spend a great while in considering all the points for and against the various localities in which accommodations for the schools were offered. In a few cases the rooms used were not well adapted to the work, calling as it did for such a variety of conditions. On

the whole, however, little improvement could be asked from the churches which so generously and hospitably opened their doors. The places in which the schools were held, with the staff in charge of each, are shown in accompanying illustrations.

On the afternoon of the opening day the entire staff gathered at St. Mark's Parish House, Second avenue and East Eleventh street, for the first of the seven weekly conferences held during the summer. And most interesting were the reports of the first day's work; of the enrollment in the various schools, from 20 to 30 in some to 375 in the great Congregational Tent, in Brooklyn; of the many ludicrous and pathetic incidents, but in every case great interest on the part of the children was reported, and with a total of 1,039 children to start with the workers separated to take up the real work before them. These Mon-



SCHOOL NO. 1.

Pro-Cathedral (P. E.), 130 Stanton Street.
Robert Bachman, Jr. (Princeton); W. E. Jones
(General Theological Seminary), Miss F. L.
Hawkins (Adelphi), Miss Sarah Keeney (Barnard).
Registration, 287. Average Attendance
—Boys, 33.8; Girls, 33.4. Total, 67.2.



SCHOOL NO. 2.

DeWitt Memorial (City Mission), 280 Rivington Street.

Daniel R. Lucas (Coll. of P. and S.), Miss Blanche M. Crandall (Alfred Univ.), Miss Louise C. Oden-
crantz (Barnard), Miss Josephine England. Registration, 305. Average Attendance—Boys, 34.2;
Girls, 27.1. Total, 61.3.

day afternoon conferences afforded a close touch between the director, supervisors and the staff, and helped to keep up the enthusiasm and efficiency to the top notch all the time.

It is impossible to give here a history of each or even of one of the schools, of the problems or even of the successes. The fact remains, however, that in the seven weeks of the schools'



SCHOOL NO. 3.

Seventh Street Methodist. Seventh Street, near Second Avenue.

(First Week Held in Forsyth Street M. E. Church.)

Richard Lovell (Yale), Miss Julia Freed (Barnard), Miss Lillian Hellin (Barnard). Registration, 182.
Average Attendance—Boys, 24.7; Girls, 25.1. Total, 49.8.



SCHOOL NO. 4.

St. Mark's Lutheran, 324 Sixth Street.

P. L. Gravenhorst (Columbia), Miss Hilda W. Hedley (Barnard), Miss Agnes E. Ernst (Barnard). Registration, 178. Average Attendance—Boys, 27.0; Girls, 30.6. Total, 57.6.

work 4,127 children were enrolled, and came under the influence of the teachers, while the daily average attendance was 1,041. The children were mainly from the crowded tenements. Many of them were poor; many were dirty when they first came, but the influence of teaching and teachers was soon seen. At the Pro-Cathedral school the greatest poverty was found. One morning a little girl seemed sick and weak, but her sister said: "She hasn't had anything to eat since yesterday." It was found that the children's restlessness was due in large measure to their being hungry, and a great change was seen when, through the kind gift of a friend of one of the teachers, it was possible to give a good drink of milk to all every morning. After some three weeks' acquaintance with the teachers of this school one of the little Jewish girls brought a present one

morning for each of the staff, and that present was—a little celluloid cross! To her mind it seemed that would be the most precious gift to her Christian teacher and friend, though it was despised by her own people. In another school were four children whose mother had to "work out" by the day, locking the children out of the house until her return, leaving them to wander about as they pleased, and giving them each day the sum of three cents for their noon-day meal. Three cents to buy four dinners! "What do you buy?" asked the teachers of the eldest of the four. "I get two cents' worth of bologna, and one cent's worth of bread!"

Many interesting stories are told by the teachers of the results of the Bible stories. One boy, in response to a question as to what we were to learn from the lesson of Daniel in the lions'



SCHOOL NO. 5.

Woods Memorial (Undenominational), Eighth Street and Tompkins Square.

John S. Keith (Columbia), Miss Emma Purdue, Miss Helen Moore. Registration, 53. Average Attendance—Boys, 27.1; Girls, 17.8. Total 44.9.

Of the following two schools no satisfactory pictures were taken:

SCHOOL NO. 6.

People's Home Church (M. E.), 545 East Eleventh Street.

P. L. Foucht (Columbia), Miss Edith Compton (Am. Inst. of Applied Music), Miss G. S. Leaycraft (N. Y. Art School). Registration, 335. Average Attendance—Boys, 48.4; Girls, 39.5. Total, 87.9.

Next to the tent schools, No. 6 had the largest attendance. It met in a church which has worked a co-operative parish for many years, and whose ordinary Bible School at one time gathered in 260 new children from its four block parish.

SCHOOL NO. 7.

Judson Memorial (Bapt.), 53 Washington Square.

Ralph W. E. Edgecomb (Amherst), Miss Jenna M. Blauvelt (Am. Inst. of Applied Music), Miss Francis V. Shields (Normal College), Miss Christina Keller. Registration, 377. Average Attendance—Boys, 28.9; Girls, 35.8. Total, 64.7.



SCHOOL NO. 8.

Phelps Settlement (Pres.), 314 East Thirty-fifth Street.

Henry A. Pearce (Union Theol. Seminary), Miss Helen Chamberlain (Wellesley), Miss Edna M. Wilkes (Barnard). Registration, 251. Average Attendance—Boys, 26.6; Girls, 43.4. Total, 70.0.



SCHOOL NO. 9.

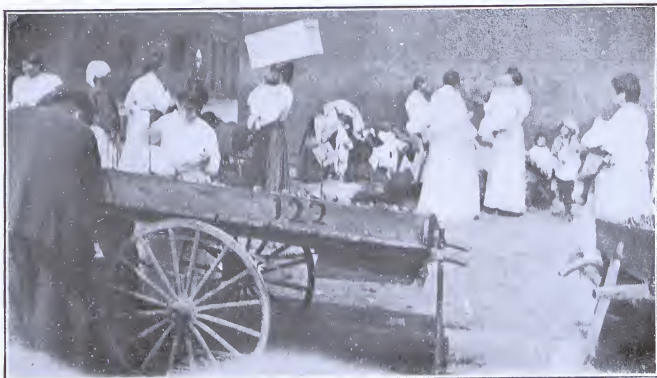
Chapel of the Messiah (P. E.), Ninety-fifth Street and Third Avenue.

I. Neal Dodd (General Theological Seminary), Miss Charlotte Howell (N. Y. Normal College), Miss Lila Hall (Am. Inst. of Applied Music). Registration, 279. Average Attendance—Boys, 33.7; Girls, 35.8. Total, 69.5.



SCHOOL 9'S NEIGHBORHOOD, "LITTLE ITALY," FIRST AVENUE AND 112TH STREET.

There are probably 25,000 Italians in this immediate neighborhood, and Jefferson Park, immediately adjoining, has been filled with them on public occasions.



Italian Mothers Who Preserve Italian Costumes and Customs.

den, said, "The good of prevention of cruelty to animals." A little girl in another school said one morning: "I wish some one would build a long ladder that would reach way up higher

than our house." "Why?" she was asked. "Because I'd climb up to the sky and take hold of God's hand." New meaning has come to many in these weeks from the old, familiar



SCHOOL NO. 10.

Dramatizing the Story of David and Goliath.
Italian Tent, 112th Street and First Avenue.

Harry E. Edmonds (Lehigh), Mrs. Harry E. Edmonds, Miss Ethel Quay. Registration, 290. Average Attendance—Boys, 46.7; Girls, 51.5. Total, 98.2.



The Commencement Exercises, August 24. Looking Downward to the Right of the Platform.

stories, and to many the stories of Bethlehem and Calvary were news indeed.

Visiting the individual schools was a delightful experience, but to realize what it all meant, one had to witness the Commencement Exercises held in the Olivet Memorial Church on August 24. Over 700 children were

gathered from the 14 schools, and clean faces, hands, and clothes all bore witness to the schools' influence. The day was oppressively hot, and the seats were crowded, but these were mere incidents. Every child was happy and expectant, curious to see what was doing, and eager for the allotted part on the programme. As



SCHOOL NO. 11.

Christ Chapel (Presb.), 228 West Thirty-fifth Street.

James J. Coale (Union Theol. Seminary), C. W. Roeder (Supt. last two weeks), Miss Elizabeth McQuat (Toronto), Miss Elizabeth A. S. Tredwell, (Barnard), Registration, 191. Average Attendance—Boys, 17.8; Girls, 32.9. Total, 50.7.



The Commencement Exercises, Olivet Memorial Church, August 24, Looking Downward to the Left of the Platform.

the delegations marched in, interest was at once aroused by the decorations of the church, which the children themselves had helped to produce. Two hundred hammocks were festooned in every direction; 240 books, of 8 sewing models each, were piled on one side; raffia and reed baskets, from the size of a thimble to large waste baskets, hung everywhere; little and big raffia hats, raffia and rag mats, a cane seated chair, and other articles innumerable in bright colors hung from walls and platform rail. And all the work of the children!

When the hymns were sung one wondered that it had been possible in seven short weeks to smooth and train the rough, harsh voices of the street to produce such sweet music. The proverbial restlessness of the East

Side boy was strangely absent, and the attention and almost perfect order



SCHOOL NO. 12.

Bethany Chapel (Cong'l), Tenth Avenue, near Thirty-fifth Street.

William B. Shelton (Yale), Miss Madge Gould (Am. Inst. of Applied Music), Miss Lena V. Parker (State Normal College). Registration, 209. Average Attendance—Boys, 18.3; Girls, 32.4. Total, 50.7.



SCHOOL NO. 13.

Brooklyn Congregational Tent, Saratoga Avenue and Macon Street.

Roger Hull (Yale), Miss Helen M. Day (Boston Conservatory of Music), Miss Edith B. Wall (Adelphi). Registration, 736. Average Attendance—Boys, 94.3; Girls, 83.8. Total, 178.1.

during the full two hours rarely have been equaled by any audience. Every phase of the school work was illustrated; singing in chorus and in small groups; the resuscitation of an apparently drowned boy by his comrades; the bandaging of fifteen children by as many others, showing as many different kinds of bandages of hands, arms, feet and head; and last but not least the dramatization of the story of "David and Goliath." This last was carried out by the children of the Italian tent, divided into two groups at opposite ends of the platform, representing the armies of Israel and the Philistines, with the superintendent of the school as Goliath, in gilt armor and huge wooden spear, assailed and brought low by the youthful Italian David, both of whom repeated in turn the Scripture words of the story.

At the close of the programme the entire staff was summoned to the platform, and when the signal was given by the director, cheer upon cheer from

the children rang out as a testimony to their enthusiasm and affection for those who had become dear to them. When the actual parting came, a few moments later, the teachers could hardly tear themselves away from the children, who promised to come again "next year."

In addition to the work in the schools, some six of the superintendents in turn took charge of ten weekly noon hour meetings for the men of the Navy Yard and the E. W. Bliss Company works in Brooklyn, addressing from 150 to 300 men at each meeting. They also participated in Sunday services at the Church of the Holy Communion, the Church of the Holy Apostles, the Judson Memorial Church, the Brooklyn Congregational Tent, and the Twenty-third Street Branch of the Y. M. C. A.

What about "next year"? What of the outlook? Has this year paid? Have the \$3,800 so generously contributed by the ninety givers been well invested in giving thirty-three happy

and profitable mornings to over 1,000 children each morning? But there are over 500,000 children in New York of the ages these Vacation Bible Schools are designed to reach, and there are scores of churches whose doors will gladly open to give them room. And there are hundreds of consecrated men and women in our colleges to whom it would be a privi-

lege to have a share in such a work. Are there not also as many who would count it an equal privilege to give of their means to make a vastly broader work possible next year? In his report to the committee of this summer's work, Mr. Boville has submitted a plan calling for twenty-five schools next year, instead of fourteen. But should not the twenty-five be made at



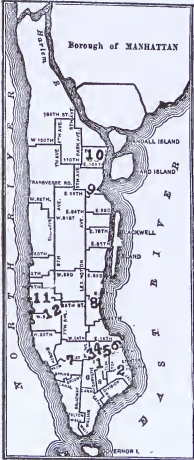
SCHOOL NO. 14.

Union Avenue Chapel (Bap.), 90 Union Avenue, Brooklyn.

Joseph E. Perry (Williams), Miss Margaret Phillips, Miss Harriet P. Fisher (Salem Normal College), Miss Mary E. Goddell (Salem Normal College), Will L. Chandler (Syracuse), in charge of Boys' Annex in Italian Tent, Brooklyn. Registration, 353. Average Attendance—Boys, 38.0; Girls, 41.9. Total, 79.9.

least fifty? With practically the same cost of direction and supervision, through the facilities offered in the Federation office, fifty schools could be directed as well as twenty-five, IF, and all hinges on the one IF, of the gifts of money to carry it on. Can any better ministering centre be found for the co-operation of the Christian churches of New York than in work

for the children? Can we, at least in the summer season, find a better way of placing the little child "in the midst" and of ministering to him in the Master's name? "A seat in the public school and a Christian friend outside it for every child in New York" is the rallying watchword of this newest department of the Federation of Churches.



School Locations.



The DeWitt Memorial School, 280 Rivington Street.

NINTH ANNUAL REPORT.

THE FEDERATION OF CHURCHES AND
CHRISTIAN ORGANIZATIONS IN
NEW YORK CITY.

Submitted January 31, 1905.

The report today to be presented, like that presented a year ago, is one of gratitude and courage.

We record our gratitude to the Spirit who is leading all men into larger spiritual appreciation of the Fatherhood of God, and all those who revere Jesus as their Master into a more vital sense of their kinship and community of interest, for the growth, during the last twelve months, of New York's appreciation of the federative idea and effort.

Our report, too, is one of courage, because we have indubitable evidence of the feasibility and value of the methods which we are employing to revive, preserve and brighten the fire-side faith of New York's million homes, and to equip the city for its conquest by Christ.

Nothing but the influence of the Spirit in whose hands are the shaping and keeping of the impulses of every human spirit can explain the practical unanimity of the religious communions which are supporting this work in increasing their support of it during the last twelve months. The following is the table of the income of the organization, January 27, 1904, to January 27, 1905, together with a record of the increases.

These, it should be noted, are the rule, and the exceptions even are so accidental and temporary that, if a particle of deliberate effort had been expended to produce a special result, they would probably in all instances have disappeared.

Seventeen of the twenty-four religious bodies represented in the subscription lists have increased their giving. Three have given the same amount as in 1903, and only four, the Evangelical Association of North America, the Methodists, Unitarians and Jews, have given less. The Methodist decrease is due to the inclusion, in the 1903 account, of a special contribution of \$75 for a religious census of the John Street

Church's neighborhood. The aggregate increase, from regular sources, is \$2,682.89; and there are 503 contributors, against 346 in 1903.

The fiscal year now closes December 31, and the treasurer's report, later to be presented, deals with the eleven months—January 27 to December 31, 1904.

But, for a fair comparison, the twelve months period intervening between the present and the last annual meeting should be considered.

The tabulation shows, however, that no communion has as yet reached the level of co-operating equity. The Federation needs \$20,000, annually, for its present departments, irrespective of those yet to be added, and continued increases, in 1905, are, therefore, sought and expected.

Tabulation by religious communions of subscriptions to the Federation, January 27, 1904, to January 27, 1905, with comparison of income for previous twelve months:

Quota.	Subscriptions.	Denominations.	Amount.	Increase.
\$1,500	20	Baptist	\$585.00	\$497.13
750	29	Congregational	309.00	66.00
	*2	Disciples	11.00	9.00
6,000	91	Prot. Episcopal	3,233.49	343.03
	*2	Ref'd Episcopal	3.50	2.50
	*1	Ev. Association.	1.00	*2.00
	*1	Friends	5.00	..
	4	Lutheran Synod	18.00	10.00
1,000	3	" Conference	8.00	4.00
	12	" Council.	165.00	17.00
2,000	32	Methodist	457.50	**58.50
	5	Moravian	20.25	7.25
3,000	91	Presbyterian	2,441.70	1,020.75
1,250	28	Reformed Dutch	456.40	67.40
	*3	" German	4.00	..
	*1	Salvation Army	1.00	..
	*1	Swedenborgian	1.00	*1.00
	*3	Unitarian	50.00	3.00
	3	Universalist	22.25	19.00
	*19	Union Protes't	42.50	15.50
	3	Undenominat'n'l	21.00	19.00
3,300	68	Unclass'd Prot.	723.40	501.30
	422		\$8,588.99	\$2,536.36
600	15	Roman Catholic	37.00	3.75
600	*3	Jewish	7.00	**3.00
	*3	Outside N. Y.	420.56	155.78
	*03	Others	65.00	**8.00
	503		\$9,118.55	\$2,682.89

* First column contains an entry of the distribution of the \$20,000.00 income the Federation's full present work needs, among the city's religious bodies. All bodies preceded by * are included in the Unclassified Protestant total of \$3,300.00.

** Decreases.

THE LECTURE DEPARTMENT

Of the work of the organization during the last twelve months it will

be most convenient to speak by following the lines of the last report.

Mention should, therefore, first of all be made of the lecture department of the Federation, which was in embryo a year ago, and in the interim has been greatly developed.

This department diffuses knowledge of New York's religious and social conditions by the use of the stereopticon. It is designed to supplement the publications of the organization, which go into the hands of comparatively few as yet, and whose disclosures, scattered through many pages of exact reference matter, need the popularizing which a stereopticon exhibit permits and prompts.

It is the belief of the Executive Secretary that this department will be even more useful than the publications for arousing the Christian public of New York to a sense of their opportunities and responsibilities.

On Thursday night of last week the Executive Secretary had the pleasure of lecturing to the workers in the Y. M. C. A. branches of the city on "Racial and Religious Conditions in New York," using the stereopticon.

Only about 40 of the 150 lantern slides produced through our studies were used, but the evening proved so interesting that, on Thursday of this week, the same lecture is to be given in the West Side Branch of the Y. M. C. A.

Earlier in the year, when the outfit of slides was smaller, the Secretary lectured in the Mount Washington Presbyterian Church, and the following is an autograph letter from its pastor.

This letter, it may have been observed, bears the date, June 6, 1904, in the interim over 60 slides have been added to the Federation's collection, and the lecture has been repeated many times.

The recent completer lecture is to be given shortly in the Lafayette Avenue Presbyterian Church, Brooklyn, and in a suburban church, and it is available for all churches, missionary societies, young people's organizations and other groups which desire, through the stereopticon and the voice of the

10 Seaman Avenue,

New York

June 6, 1904.
Rev. Walter Laidlaw, P. D.,
11 Broadway, City;
Dear Dr. Laidlaw,

Your lecture last evening in the Mount Washington Church concerning the population of Greater New York, & its needs was very instructive & stimulating, & I wish that many more might have heard it. Some of the diagrams & pictures brought before the audience by the stereopticon were startling. They clearly show the complexity of the problem to be solved here by the moral & religious forces of the metropolis, and they serve an admirable purpose in impressing upon those who may have the privilege of listening to you the need of intelligent and effective cooperation on the part of those who love righteousness and purity, and, as well, the immense usefulness of the Federation of Churches & Christian Organizations in New York City. I hope that

all the churches of the metropolis may have an early opportunity to hear the lecture.

GEO. S. PAYSON.

speaker, to acquaint themselves with the arousing and fascinating facts of our city's social structure.

It has been the privilege of the Federation to loan some of its slides to various lecturers, and while it cannot undertake to do this in all instances in the future, the Federation will continue the policy of putting its discoveries and apparatus, as freely as possible, at the service of any and all who have the welfare of the city at heart.

The slides are the work, and mostly, as yet, the property, of the Executive Secretary.

THE SOCIOLOGICAL INQUIRY BUREAU.

This bureau continues to have three sub-departments: (a) Interpretation, (b) Equipment, (c) Census.

The Interpretation sub-department collects, interprets, re-edits and re-issues the New York City material of Federal, State, City and other statistical and sociological publications.

Its largest effort during 1904, costing about three months of clerical work, was the retabulation of the distribution of nationalities on Manhattan Island, as issued in the Tenement House Report of 1903.

The Federal Census of 1900 made no tabulation of nationalities, except by boroughs. In other words, it gave the number of Italians, for example, on Manhattan Island as a whole, but did not give the number south of Fourteenth street, or in any other specific section of Manhattan Island.

The Tenement House Department of the city, for the intelligent guidance of its work, opened negotiations with the Census Bureau at Washington, and, securing the original materials of the Census of 1900, made a tabulation of the leading nationalities by wards, its records being kept in terms of wards in preference to Assembly Districts.

But inasmuch as all other information concerning Manhattan issued by the Federal Census Bureau, and all the Federation's previous interpretations of that information, were in terms of Assembly Districts, and inasmuch as the wards of Manhattan vary in area from a few acres to many thousand,

the Federation retabulated the whole Tenement House Report, and thus is in possession of a harmonious body of information.

The wards of Manhattan are twenty-two in number; its Assembly Districts at present number thirty-four. The Federation's tabulation areas are, therefore, smaller. The whole island north of Eighty-sixth street, from the Hudson River to the East River, is known as the Twelfth Ward; there are at least seven Assembly Districts within that area.

The detail of the Federation's tabulation by Assembly Districts appeared in the December, 1904, publication.

It has been of immediate practical use.

Only this week it determined the localities in which one of our leading religious communions may institute especial work on behalf of the Magyars. Some time ago it was of avail to the American Tract Society, in determining the languages and the plans of the distribution of its literature, and but recently to a society working among the East Side population.

The Federation has also on file the number of families in every block on Manhattan Island, and this information is open to all workers of any kind for the welfare of our city.

The Federation has been as glad to give such information to a worker in the Speyer School, needing a knowledge of its neighborhood, as to the Committee of the Presbytery of New York.

One great value of this tabulation is the possibility of laying out Manhattan Island in a co-operative parish system, in advance of a religious census; this has actually been done, as will later be described, in the Nineteenth and Twenty-first Assembly Districts.

The parallel information for Brooklyn will be secured during 1905.

That such information is of arousing evangelistic importance is shown by the following letter:

CENTRAL PRESBYTERIAN CHURCH,
Jefferson and Marcy Avenues,
BROOKLYN, N. Y., November 29, 1904.

MY DEAR DR. LAIDLAW—I am going to speak on Sunday evening on the Evangelism that Brooklyn needs. We are having a very earnest spirit in

all of our churches just now and some of us are anxious to harvest results. Never has our own section of the city been so earnestly moved in an effort to reach the men with the evangel as it is now. Our church has been packed on two Sunday afternoons with men, last Sunday perhaps a thousand men could not get into the church. Pastor Charles Wagner was the speaker. We are holding street services.

Some time ago you loaded me with very effective shot. Can you do so again? I will be careful to give the information that I got my facts from you and the Church Federation Society.

I want information concerning the increasing foreign population—the numbers of foreigners who are crowding into our city, and the character of the people, the locations into which they are coming, and such other information about them as in your judgment will quicken the interest and energies of the church.

I want to know about the growth of the churches of Brooklyn, as compared with ten years ago, and the growth of our city in population in the same period. Give me all the information you can covering the whole subject of the religious condition and prospects of Brooklyn.

Give me also any figures you have on church attendance.

May I ask for an immediate reply, as I want to present this subject on next Sunday evening. The time is propitious for such a sermon. Our papers are taking up our evangelistic movement and we will get a hearing from Brooklyn.

20129. Sincerely yours,

J. F. CARSON.

During 1904 the Interpretation sub-department tabulated, as in 1903, from official records, the recent growth, or the reverse, of sixty-six religious bodies in New York for the twelve months October, 1903, to October, 1904.

Some of the results of that tabulation will today be presented to this meeting, through the stereopticon, and the detail of the whole matter, together with an estimate of the forward movements of the various ecclesiastical bodies of New York during 1904, will shortly go to print as No. 6, Volume III, of FEDERATION.

The tabulation has revealed that Protestantism, during the last year, has been marking time, making no adequate advances, while the Roman Catholic Church and the Jews have enormously increased. Immigration and high birth rates largely explain the Roman and Jewish advance; indifference and lack of evangelizing enterprise are the causes of the Protestant halt. The churchless Protestants outnumber the Jews by 300,000, and are almost equal to the whole Roman Catholic population. It is not from

lack of material to work upon that Protestantism halts, it is from lack of co-operative method and evangelizing passion.

The Jews, whether Reformed or Orthodox, are a racial unity; the Roman priests, whether Jesuits, Redemptorists or Paulists, or any other of the dozen orders at work in New York, are an administrative entity; but Protestantism, while sentimentally centripetal in worship is practically centrifugal in work for the city. It must find its unity, or it is doomed to fail in New York. That unity it can find in combination to achieve the purposes of Jesus in New York. It must abandon the polytheism of regarding its denominations as existing for the concussions of theological debate, that tends merely to the preservation of the status quo, the gain of one communion being cancelled by the losses of another; and, instead, it must adopt nonism—the nonism of concession to all who are possessed of the Spirit of Christ, of co-operation with all who work to achieve His redemptive purposes, and of a civic evangelism that embraces every part and every person in the metropolis. Such co-operation will be most effective if geared not into occasional union worship, but into constant, united work. Protestantism can become a working entity in 1905; it can hardly become a worshipping entity before 1950.

EQUIPMENT SUB-DEPARTMENT

The Equipment Sub-Department continues its work of listing the churches, missions and settlements of the city, not alphabetically, as in the compilations of many other organizations, but locally. That is to say, the city is treated in this sub-department, as in the Interpretative Sub-Department, as made up of 77 little cities, and the institutions of each little city are listed, with a view to correcting both overlooking and overlapping in the planting and planning of churches, &c. We have kept track, through a press clipping agency, of every change of pastorate; every abandonment, improvement and enlargement of churches; and all the new

ecclesiastical enterprises of the city have been recorded in their proper place in our equipment lists.

The possession of this information enables the Federation to give intelligent advice in locating churches and charities throughout the area of Greater New York.

In conjunction with the population studies of the Federal and other censuses, it can both guide church extension and guard against church extinction.

A notable instance of its value during 1904 was the information which it handed to the rector of the Church of the Holy Communion in connection with his appeal for the endowment of that most helpful, historic church. To silence the objectors who contended that the neighborhood of Sixth avenue and Twenty-fifth street is now given over to business almost exclusively, and that a church on such a site has but a small opportunity of neighborhood service, Dr. Mollet needed to know the facts as to the extent of the resident population.

That information the Federation was able to give him; it assisted the successful effort for endowment; and the Twenty-fifth Assembly District is consequently permanently better equipped.

Other advices of a similar nature were as follows:

1. The Bible Teachers' Training



Two Educational Institutions Assisted with Information in 1904.

1. Bible Teachers' Training School, 541 Lexington Avenue.

2. Speyer School, 94 Lawrence Street.

School was supplied with information concerning the neighborhood where its headquarters are now established, Lexington avenue and Forty-ninth street.

2. The late Dr. Lorimer was furnished with facts for his studies of the city's religious conditions, studies which doubtless would have led his church into new policies of work had his useful life been prolonged.

3. The neighborhood opportunities were presented by the Secretary to the Ladies' Missionary Society of the Madison Avenue Baptist Church, after Dr. Lorimer's lamented decease.

4. The pastor of the Broadway Tabernacle sent a long catena of question concerning the city's religious equipments and opportunities, which were answered.

5. The administration of a down town industrial home was acquainted with the facts of the neighborhood.

6. Among other inquirers were the Baptist Women's Auxiliary Missionary Society, for whom a lecture was given; the International Committee of the Y. M. C. A., concerning missionary opportunities in the city, on behalf of an out of town correspondent; the Moravian Ministers' Association; the Long Island Baptist Association; Right Rev. James Henry Darlington, D.D., concerning tax exemptions of parsonage properties; Rev. Dr. Charles J. Keevil, concerning the religious provisions for certain nationalities; Mrs. Homer Folks, concerning certain assembly districts; and the Committee on the Removal of the West Side Abattoirs.

CENSUS BUREAU

In addition to studying and using the information concerning the city to be found in all available publications, whether governmental or private, the Federation continues to make its own investigations, through its Census Bureau.

The department has visited during the past year over 30,000 families, as shown in the tabulation below. Four thousand eight hundred and fifty-seven churchless Protestant families have been reported to churches likely

CANVASSING, 1904.		CHURCHLESS FAMILIES.			
	Total Families.	Prot.	Cath.	Jewish.	Total.
Auxiliary "C."					
Fourteenth Assembly District.....	13,966	1,110	1,260	4,481	6,851
Fifth and Seventh Assembly Districts.....	3,938	728	270	144	1,142
Presbyterian Church Extension Committee:					
Twenty-first and Thirty-first Assembly Dis-					
tricts.....	3,533	745	114	798	1,657
Auxiliary "E."					
Eleventh and Thirteenth Assembly Districts...	1,979	804	444	157	1,405
Auxiliary "B."					
Twenty-first Assembly District.....	5,926	1,331	206	380	1,917
Second Assembly District.....	1,589	139	64	11	214
	30,922	4,857	2,358	5,971	13,186

to be able to recover them to religious habits; the number of churchless Roman Catholics discovered was only half as large; but the churchless Jews were largest of all.

The Fourteenth Assembly District canvass was of more than ordinary importance, for the reason that it is the first district in which the Federation's working plan for dealing with the Protestant non-churchgoers has been fully tested.

The district was visited by paid Federation workers in 1899, and has been annually visited on the co-operative parish plan ever since.

That is to say, the churches, or at least the most of them, have not only accepted co-operative parishes, but actually visited them from year to year, interchanging information, as each block was completed, through the Federation's central office.

The directories of population, as found in the canvass of 1899, have been the foundation of this interchange of information.

The original directories were on white cards; the newly arrived families, in 1900, were registered on red cards, and these were put into proper place in the original directory, the cards of removed families being destroyed; new families in 1901 were recorded on brown cards; in 1902 on yet another color, and in 1903 but few white cards remained.

In other words, the population was mainly new.

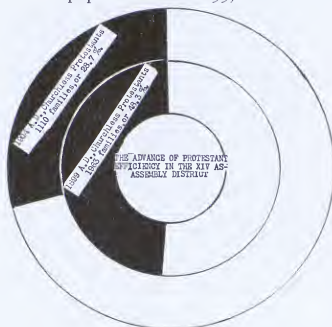
The extent of the change, block by block, is shown in FEDERATION, Vol. III, No. 5.

The Federation believes that its paid workers should re-canvass every changing neighborhood at the end of each five year period, and that the churches should then be re-equipped for co-operative parish work.

The churches of the Fourteenth Assembly District adopted this suggestion for their 1904 visitation, and provided the requisite funds to revisit every family within the limits of the district.

Has it paid?

The following chart is the answer. It shows that the churchless Protestants were 48.8 per cent. of the Protestant population in 1899, and in



1904 are only 28.8 per cent. That is to say the churchless Protestants are 20 per cent. less than when the co-operative parish system was put into operation. The churches have been persistent in effort to seek, serve and save the churchless families, along the lines indicated in FEDERATION, May, 1904; and their success has proven that the way to evangelize New York, or at least to reach the churchless Protestants, is a co-operative visitation and neighborhood ministry plan.

If the co-operative district plan could be applied to the whole of New York, and everywhere were equally successful, the attendance at Protestant churches would be increased by 200,000, for 20 per cent. of the church-

less Protestants, the reduction in the churchless of the Fourteenth Assembly District, would be one-fifth of the 1,000,000 churchless Protestants in the city.

The canvass made was satisfactory to the churches from the standpoint of accuracy, as the following letters prove:

St. Mark's Protestant Episcopal Church, Rev. Loring W. Batten, Ph. D., Rector:

There were 213 returns made to us; nineteen addresses were found to be incorrect. Of course this may be due to removal, as the population shifts rapidly. There were very few cases in which the other information was incorrect. Out of our canvass eleven families have been added to some department of the church's work—I mean children have been added to the Sunday school women to the mother's meeting, or something of that kind.

On the whole, I think it is a general sentiment here that the canvass was very successful, the returns singularly accurate and that the churches have derived a direct value by accretions to their numbers. (December 21, 1904.)

People's Home Church and Settlement, 545 East Eleventh street, Rev. E. L. Fox, Pastor:

As a result of our canvass last summer, 171 returns were made to us. The addresses were practically all correct. The information, while not correct in all cases, was surprisingly so. Out of our canvass members of forty-one different families have been added to some department of church work, and these families have been added to our parish lists. (December 28, 1904.)

Christ Lutheran Church, 405 East Nineteenth street, Rev. George U. Wenner, D.D., Minister:

I received about 300 reports from the zone between Twelfth and Fourteenth streets. All the families were visited, and I do not recall that a single address was incorrect. We have gained about ten families as a result of the canvass. (December 23, 1904.)

Fourteenth Street Presbyterian Church, Second avenue and Fourteenth street, Rev. F. B. Richards, Pastor:

Concerning the canvass, a fuller report will be sent later, but, so far as I can summarize now from a hasty review, we have received about 170 canvass slips. Of these 112 have been re-canvassed and some fifty remain to be visited, delayed thus far from pressing on time, but will be seen to within a week. Of the 112 canvassed forty-seven were members or attendants of our church, and sixty-five unchurched Protestants or claimed Presbyterians. I think that not more than ten wrong addresses were found in the list, and of these some may have moved since first canvass. About the same number were wrongly reported as to religious belief, but I should think it likely, that in some cases this might be due in part to "mixed" families, and in part from those canvassed, especially in cases of indifference, making any statement they happened to think of. On the whole, I should say that this is by far the most accurate and useful canvass we have had in this district, and has been well worth the cost and trouble. Concerning the exact "fruits" to my particular church I cannot report many as yet, but, even though there were none visible, such a thing is worth doing, both for reliable information and as a Christian "testimony." (January 8, 1905.)

Second Avenue Baptist Church, be-

tween Tenth and Eleventh streets, Rev. Charles J. Keevil, D.D., Pastor:

Just a brief statement as to the recent Federation canvass. We have received, to date, eighty-seven families reported; of these eleven were members of this church; twenty-two are unchurched Baptists, and fifty-four are unchurched Protestants of no particular creed. This is an excellent showing, and gives us more material to work on than months of canvassing by ourselves would produce. (January 17, 1905.)

The Presbyterian Church Extension Committee canvass was also satisfactory to the church immediately concerned, the new Northminster Presbyterian Church, as the following autograph letter shows. It was, moreover, very satisfactory from a Federation standpoint, for while the canvass was made at the expense of a single denomination, the Federation was authorized to follow its usual practice in reporting the churchless families of each religious body to churches of those religious bodies, reserving for the Presbyterian Church only the churchless Presbyterians and the families without any ecclesiastical preferences.

This canvass has started out the new church with ninety families; proven the need of a distinctively Presbyterian church, and led the trustees to favor an institutional church plan.

The Census Sub-Department dealt also, during 1904, with the distribution of the returns of the co-operative visitation in the Nineteenth and Twenty-first Assembly Districts.

Fuller reference to this belongs, however, to the record of the Clearing House Department.

PUBLICATION DEPARTMENT.

Three numbers of FEDERATION have been issued since the last Annual Meeting, namely, Volume III, Nos. 3, 4 and 5.

Number 3 consisted of 80 pages, and contained, in addition to the Eighth Annual Report, a much appreciated article on the work of "The People's Home Church and Settlement Parish," by Rev. E. L. Fox, head worker and pastor, whose organized missionary activity has had much to do with the success of the co-operative parish system in the Fourteenth Assembly District; "Some Observations on American Ecclesi-

172 West 105th Street
New York
May 24, 1904

My dear Dr. Davidlaw:

Regarding the canvass
of the ten city blocks you are
just completing for us in the
region north of Central Park:
it is proving of the very greatest
help to us, not only in throwing
light on our study of the neigh-
borhood as a whole, but in
our immediate work among the
unchurched families. We are
finding a great deal of most
hopeful material among just
such families.

As we are carefully keeping
memoranda of our work in
following up the families reported
to us, we shall later on
be able to tell you more fully
of what I already appreciate
the great value of the canvass

Believe me,

Very sincerely yours

19108.

W. P. Shriver.

ology," and "Records of the Forward
Movements of New York's Religious
Bodies During 1903."

This number was issued in an edi-
tion of 2,200 copies, or 176,000 pages
in all.

Number 4 also had 80 pages, and
contained a computation of the pres-
ent population of New York; a note
on Manhattan's most populous and
densest blocks; a note on New York's
Jewish population; the figures of the
distribution of nationalities on Man-
hattan Island, as retabulated by the
Federation from the Tenement House
Report of 1903; and a carefully writ-
ten article of 65 pages, on "Past and
Present Religious and Racial Condi-
tions of Oldest New York," and an
account of the canvass for the Presby-
terian Church Extension Committee.

This number was issued in an edi-
tion of 2,000 copies, or 160,000 pages
in all.

Earnest words of appreciation, con-
cerning the historical article above
alluded to, have been received from
many sources. The Presbyterian
Historical Society, of Philadelphia,
has accessioned over twenty cuts to its
collection of illustrations of historic
religious buildings in America, from
this one article, and the words of Mr.
J. H. Innes, author of "New Amster-
dam and Its People," commending
the quotation of original records in
the writing of this history, have en-
dorsed, from the highest source, the
use of the "Ecclesiastical Records of
the State of New York," E. T. Cor-
win, D.D., editor, in the most gratify-
ing way. The following letters from
Dr. Corwin and others have been re-
ceived:

I find the December number of FEDERATION most
interesting and valuable from a historical point of
view. The fact that our one hundred and fiftieth
anniversary is approaching interests me especially
in your review of early church life and work
in New York City.

DAVID G. WYLLIE,

Pastor Scotch Presbyterian Church.

The bringing together of so many pictures of
early churches make FEDERATION for December,
1904, especially interesting. I am glad that my
"Ecclesiastical Records," so far as published, have
been of some service to you.

I hope that your efforts at securing "federation"
for practical work will be abundantly successful. I
have labored for Church Union or Federation dur-
ing all my forty-nine years in the ministry.

If you have a spare number of FEDERATION for
December, 1904, I would be very glad to receive
an extra copy that I may send it to Hon. Hugh
Hastings, State Librarian at Albany.

E. T. CORWIN,

New Brunswick, N. J.

Your last number of *FEDERATION* is a great number, not excepting the account of early Methodism even.

EZRA S. TIPPLE, D.D.,
Grace Methodist Episcopal Church.

The December number of *FEDERATION* is a most interesting number, of great value to religious workers of every name. I am sure you must be receiving numerous letters of appreciation regarding its influence and worth.

MORRIS W. LEIBERT, D.D.,
Pastor First Moravian Church.

The portion of *FEDERATION* containing the sketch of the early churches of New York came to hand a few days ago, and I have to congratulate you on your great and successful industry in collating these various historical matters into a compendium which deserves to be in more permanent form, as in some respects it fills a place which is not fully occupied by anything else that I have knowledge of.

Your good practice of compiling principally from the records has enabled you to give a very correct account in general, and the very few statements I have noticed which do not stand historical criticism are entirely, I believe, from reliance upon authors of some reputation, who themselves in turn have relied upon someone else, who has himself, as a matter of fact, merely used his fancy. Personally I hardly ever allow myself to use books on New York, simply because I find it does not answer. I have been caught too many times and had to undo my work.

J. H. INNES,
Author "New Amsterdam and Its People."

FEDERATION, Volume III, No. 5, consisted of an article on the "Religious Composition of Stuyvesant's Bouwerie (Fourteenth Assembly District), 1890 and 1904," a prelude to the fuller report on that district which will later appear; and a most appreciated historical article by J. H. Innes, author of "New Amsterdam and Its People," Charles Scribner's Sons, 1902, on "The Old Bark Mill, or First House of Religious Worship in New York, and Its Surroundings."

This number is just appearing as this Ninth Annual Meeting is being held.

The publications of the Federation continue to extend the influence of the work far beyond New York.

The Federation of Churches and Christian Workers of the State of Rhode Island, E. Tallmadge Root, secretary; a worker in Asbury Park, N. J.; Rev. J. W. Bell, of Lincoln, Neb.; Mr. H. J. Schmidt, secretary of the Y. M. C. A., Wilmerding, Pa.; James Thayer Gerould, librarian of the University of Missouri, Columbia, Mo.; Mr. S. D. Parrish, Richmond, Ky.; Rev. H. Francis Perry, D.D., pastor of the Jarvis Street Baptist Church, Toronto, Canada; Miss Blanche Boyer, Charlestown, Ind.; W. C. Rollins, secretary Y. M. C. A., New Brighton, Pa.; Rev. William C. Covert, Saginaw, Mich.; Rev. John

Randolph Smith, pastor of Trinity M. E. Church, Omaha, Neb.; and the editor of "The Chautauquan," are among those who have applied for the Federation's literature, with a view, either to the direct use of some of its sociological material, or the application to their own communities, of methods of work similar to those in operation in New York.

The most recent request for literature has come from Charles J. Bushnell, Ph.D., of the Department of History and Social Science, in Heidelberg University, Tiffin, Ohio. Under date of January 26, 1905, he says:

Please accept my thanks for the excellent set of materials on federation which you recently sent me. It represents a work which I have long felt to be directly needed, and of central importance. What the outcome may be here I cannot at present say, but something worth while I hope.

A somewhat similar piece of work of my own, under the title "The Social Problem at the Chicago Stock Yards," you may find at the office of the American Institute of Social Service, or Library of the Columbia University. 21819

The Executive Secretary is now so busy with the New York work that he is obliged to decline the invitations which come to him, from various cities to describe the work.

Such invitations, in times past, have had to do with the formation of the Hartford, Conn., Federation; the Federation in Providence, R. I.; and others of the most active existing federations in the country.

During 1904, two such invitations were accepted, one from the pastor of the Westminster Presbyterian Church in Buffalo, N. Y., Rev. S. V. V. Holmes, D.D., who invited the secretary to speak in a course, to which President Henry C. King, Prof. Thomas C. Hall and others contributed, on "Federation and the Kingdom of God;" and a most urgent invitation from the Utica Federation of Churches, to visit that city, and assist in reviving a decaying work was also accepted.

Volume III, No. 5, of *FEDERATION* consisted of 16 pages, and was issued in an edition of 2,000 copies, or 32,000 pages in all.

Hence the publications of the Federation in 1904 have numbered 368,000 pages.

Full sets of the Federation's literature have been purchased during the year by many workers in the city.

It has been noted that no group of workers are more anxious to avail themselves of the Federation's discoveries than the secretaries of the Y. M. C. A. of the city, several of them having paid the \$5 now being charged for a full set of the literature.

CLEARING HOUSE OF CO-OPERATIVE PARISH SYSTEM.

Withal, however, the Federation desires to be estimated not by its publication department, or any other of those previously mentioned.

The heart of the Federation effort is its co-operative parish system.

It desires and designs to organize and assist the Protestant churches of the city to reach the million churchless Protestants of Greater New York.

This is the first evangelistic requisite of the Church in this city, and the first requisite for enabling the Church to exert her fullest civic strength.

When the Federation began its work the value of this line of effort was unproven, for there was not in existence, in America, a single locality where a co-operative parish plan was in operation.

The plan has been tested by five years success, and if in such a rapidly changing neighborhood as Stuyve-

sant's Bouwerie, a combination of the churches, to discover and recover the churchless families, can reduce, as it has, in five years, the churchless Protestants from 48 to 28 per cent., the lesson for the whole of New York is as obvious as if it were inscribed on the skies by some celestial hand.

It may well be that, in many of the neighborhoods of the city where this plan is put in operation, the results of its efficiency will not appear at the end of the first year, or even at the end of the second year.

The churches have hitherto been segregated, and there is no expectation in the minds of the churchless Protestants that they will be sought out, resembling the expectation of Roman Catholic families that they will be sought out.

The Roman Catholic Church makes it canonically obligatory on every priest in charge of a parish to search through his whole parish, at least once in three years, to discover and recover the churchless Catholics, and it must be conceded that this administrative feature of Roman Catholicism adds greatly to its efficiency.

Protestantism must adopt the same method.

Special evangelistic services, summer tent campaigns and everything of

COOPERATIVE VISITATION. FEDERATION OF CHURCHES.

Family	Street	No.	Floor	Front	Right		
	Name of Family			Rear	Left		
				Rear Tenement		Enter X only, in any of these seven spaces.	
				Boarders			
				Domestics			
Number visits in each block consecutively in above space.	Nationality.		Denomination, Church, Location.		Sunday School, Name, Location.		No. Children|
							3 to 7 Years|
							8 to 15 Years|
Enter Colored Families "Col'd" in above space.	Date of Visit. (Use dater.)		Church Making Visit				Visitor's Number or Initial
			(Stamp Name of Church, or Number Assigned Church.)				
	Visitors are to use a carbon sheet to make a duplicate of each record.						

The above is the form used at present. It creates a fraternal feeling for a clergyman to receive these through the mail from churches of other areas.

that sort are inadequate to meet this problem.

The need of the Church in New York is such an intelligent and intense application of pastoral visitation as will awaken in the minds of all of the unchurched Protestants, the feeling that they are hardly decent until they give to their children the same religious nurture that surrounded their own early years, and until they lend their hearts and hands to promoting the cause of Christ in the city which soon is to be the largest city of the world.

In the Nineteenth and Twenty-first Assembly Districts, during 1904, the Federation put a co-operative parish system into operation, involving about 250,000 of the people of New York.

The districts were divided up into areas of about 1,200 families each, the figures of the census of 1900, as retabulated from the Tenement House Report of 1903, being used as the basis of the computation.

Baptist, Congregational, Lutheran, Methodist, Presbyterian, Protestant Episcopal, Moravian, Reformed Dutch and Universalist churches are found entering into this effort.

The beginnings of a co-operative district plan have also been made in the Twenty-second Assembly District, where the Bible Teachers' Training School, located in the district through the Federation, is already covering the parish suggested for its work.

The Clearing House activities of the Federation have been enormously expanded by the success of its work during 1904, and while it is necessary for New York to have a co-operative

parish system, it is equally necessary that the resources to carry on a clearing house for that work shall be greatly increased.

VACATION BIBLE SCHOOLS DEPARTMENT.

During the coming summer the Federation hopes to initiate a department for carrying on, during the vacation season of the public schools, religious education in the churches of tenement sections. The Baptist City Mission has done this work for several years, with great success, and negotiations are in progress to make the movement federative, and to extend it to churches of several religious bodies. It will be the Church at work for the Child.

DIRECTORS.

The terms of the following directors expire at this time, and they are recommended for renomination as the class of 1910: Rev. Anson P. Atterbury, Rev. H. O. Ladd, Mr. Charles A. Schieren, Mr. John M. Bulwinkle, Rev. C. Armand Miller and Mr. Robert Van Iderstine.

The following interim appointments have been made by the Board of Directors, to fill vacancies arising in its number during 1904, and are recommended for confirmation: Mr. W. J. Scheffelin, in place of Mr. John Seely Ward, Jr.; Rev. E. P. Farnham, D.D., in place of Dr. Smith, deceased; Mr. Frank Moss, in place of Rev. W. C. Bitting, D.D.; Mr. Edmund W. Booth, in place of Leander T. Chamberlain, D.D.

All of which is respectfully submitted on behalf of the Board of Directors.

WALTER LAIDLAW,
Executive Secretary.

FINANCIAL STATEMENT, 1904.

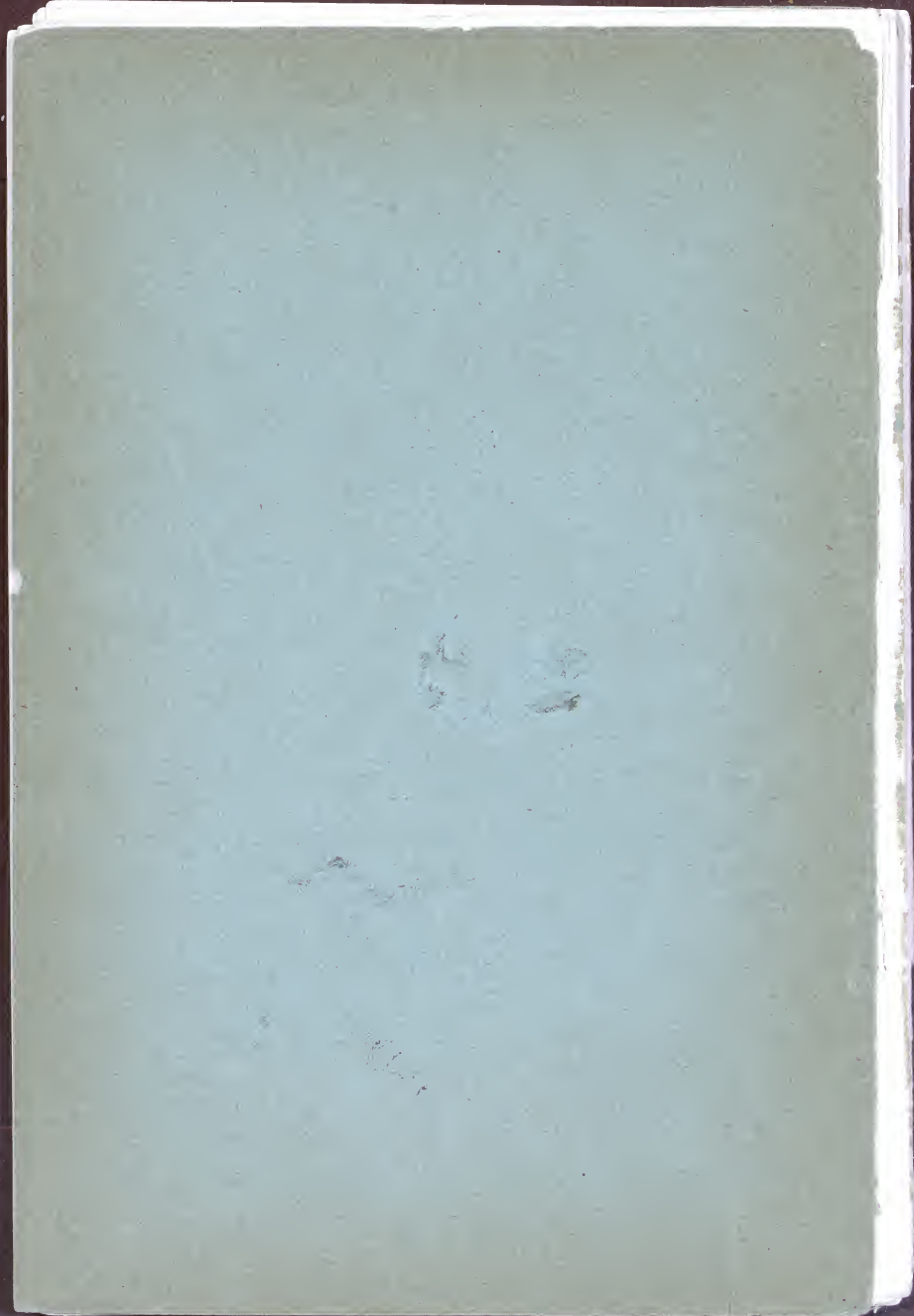
HARVEY F. FISK, Treasurer in account with
THE FEDERATION OF CHURCHES AND CHRISTIAN ORGANIZATIONS IN NEW YORK CITY, from January 26, 1904, to December 31, 1904.

	D E B I T.	C R E D I T.	
To Balance from 1903		\$ 260.88	
To Subscriptions from			
16 Baptist Churches and Donors	\$ 549.00		\$ 776.85
26 Congregational	301.00		862.07
2 Disciples	41.00		992.82
85 Protestant Episcopal	3,215.49		1,841.71
2 Reformed Episcopal	3.50		
1 Evangelical Association	1.00		
1 Society of Friends	5.00		
4 Lutheran Synod	18.00		
3 Lutheran Conference	8.00		
9 Lutheran Council	35.00		
24 Methodist Episcopal	311.00		
5 Moravian	28.25		
78 Presbyterian	2,184.70		
25 Reformed Dutch	419.40		
2 Reformed German	3.00		
1 Swedenborgian	1.00		
3 Unitarian	50.00		
2 Universalist	20.00		
14 Union Protestant	32.25		
3 Undenominational	21.00		
66 Unclassified Protestant	703.40		
372 Protestant	7,921.99		
11 Roman Catholic	33.00		
60 Outside New York	416.56		
3 Jewish	7.00		
		\$ 8,378.55	
		\$8,639.43	
By Payments on Canvassing Account			\$ 776.85
" " " Printing, Postage & Stationery Account			862.07
" " " Rent & Office Account			992.82
" " " Tabulating, Stenography & Salaries "			1,841.71
" " " Miscellaneous Account			
1903 Account		2,785.39	
Advances 1904		335.00	
1903 Miscellanea		100.26	
Designated Subscriptions, E. H. V.		714.70	3,935.35
Total payments			8,408.80
By Balance carried to 1905' Account			280.63
Correct			
<i>Amund. P. Atteberg</i> President <i>Harry L. Fisk</i> Treasurer			

We hereby certify that we have audited the Cash Account of The Federation of Churches & Christian Organizations in New York City from January 26, 1904, to December 31, 1904 inclusive. Vouchers have been produced to us for all Disbursements as shown in the Treasurer's statement, submitted herewith, and all the Receipts shown by this statement have been deposited in the Bank.

William Keely & Adams
 Certified Public Accountants.
 330 Broad Street, New York.

No. 4120



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1905

FEDERATION

NOVEMBER, 1905.

HISTORIC SKETCH

The Federation of Churches and Christian Organizations in New York City

Organized 1895.

Incorporated 1901.

A DECADE OF FEDERATION

THIS number acquaints a wider public with the facts announced, October 26, 1905, to those who gathered for the dinner held in celebration of the adoption, October 21, 1895, of the Constitution of The Federation of Churches and Christian Organizations in New York City.

The number is designed to honor the men whose initiative, energy, persistence, under the blessing of God upon their labors, have not only planned a work, but worked a plan for Civic Evangelism in the New World's greatest city of now, and the whole world's greatest city when the second decade of The Federation of Churches and Christian Organizations in New York City shall have terminated.

Its second decade opens with the promise of co-operation among the Protestant churches, of the second of New York's boroughs, on a thoroughly civic scale.

In the Central Y. M. C. A., Brooklyn, November 14, 1905, a nominating committee, chosen October 24, 1905, reported a list of 125 clergymen and Christian workers, arranged in nine sectional ward groupings, to nucleate all fellow-workers in their wards into sub-federations to cover their whole territory, with Christian visitation, Christian vigilance and Christian ministry, perpetually. Over 80 of the appointees were present, and they unanimously adopted plans which should result in the co-operative districting of the whole borough by January 1, 1907.

The problem is attacked from the practical side; the workers in Brooklyn's wards are not enough to refuse the help of any confessing and calling themselves Christians; the work naturally will not include the Mormon with his sacred book, or the Scientist who has added to the canon of sacred Scripture; but all who believe that Christ is the Redeemer of souls and of society are both invited and expected to co-operate with The Federation of Churches and Christian Organizations in New York City, to make the city more truly Christian.

To all who are the guests of the Christian public of New York, when attending the Inter-Church Conference on Federation, The Federation of Churches and Christian Organizations in New York City, through this number of its "Quarterly," gives greeting.

It informs them, through the pages which follow, of the history of the local Federation which preceded, by over four years, the development, from its recognized success, of The National Federation of Churches and Christian Workers.

A DECADE OF FEDERATION

FEDERATION

Issued four times a year by The Federation of Churches and Christian Organizations in New York City.

Offices: Rooms 533-534, 11 Broadway. \$1.00 per annum, in advance.

"FEDERATION"

GOES TO PRESS
FOUR TIMES A YEAR

A Quarterly Review of Racial, Religious and Social Conditions in New York City; a Quarterly Record of American Church Federation, especially in cities; and Organ for Record and Recommendation of The Federation of Churches and Christian Organizations in New York City.

\$1.00 PER ANNUM, IN ADVANCE.

Address "FEDERATION"

Room 534

11 BROADWAY

FEDERATION.

Vol. 4.

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and Christian Organizations in New York City.

No. 2.

HISTORIC SKETCH.

The Federation of Churches and Christian Organizations in New York City.

ORGANIZED 1895

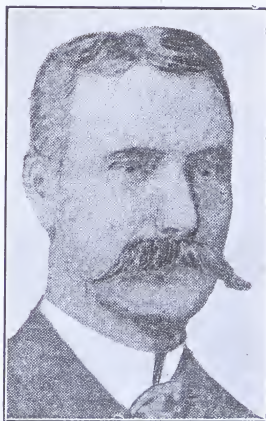
INCORPORATED 1901

In the United Charities Building, May 13, 1895, the religious communions of the city, thitherto praying, planning and working apart, took a long stride toward actualizing "*The United Churches of New York.*"

Clergymen and laymen of the Baptist, Congregational, Disciples, Protestant Episcopal, Presbyterian and Reformed Dutch communions then and there began to institute a "Council for federating and extending the work of the churches in our city"; took steps to associate all other communions with them; and commenced the co-operative career of the Church in New York, not by rhapsodizing about Christian Unity, or by a random rush at solving the religious problems of the city as a whole, but by ordering a co-operative and scientific investigation of spiritual, physical, educational, economic and social conditions in a single section of it—its Fifteenth Assembly District—with a view to similar future studies in all districts; the establishment, in each section, of co-operative efforts, based, not on impulse, but on exact knowledge; and the cumulative discovery, as time went on, not only of the character of the evangelizing operations which the individual and united churches might attempt, but of the neighborhoods where these should be attempted, the nationalities toward which they should be directed, and the modes in which they should be conducted.

The gathering of May 13, 1895, was the outcome of the monthly meeting of the Union Seminary Alumni Club,

held March 18, 1895, when the Rev. J. Winthrop Hegeman, Ph. D., a graduate of Union Seminary (formerly pastor of the Franklin Avenue Presbyterian Church, Brooklyn; assistant of the Rev. Charles L. Thompson, D. D., pastor of the Madison Avenue Presbyterian Church; and at the time rector of Christ Protestant Episcopal Church, Riverdale), presented a paper on racial, religious and social conditions in the city, as observed in a summer's "residence in the slums" and as-



THE REV. J. WINTHROP HEGEMAN, Ph.D.

Corresponding Secretary, December 17, 1895-March 30, 1896; Vice President, 1896-1901. Now Field Secretary The Federation of Churches and Christian Workers of the State of New York, and Rector, Christ Episcopal Church, Ballston Spa, N. Y.



THE REV. ANSON PHELPS ATTERBURY, D.D.

Member of Council or Board of Directors, 1895-1905; Third President, 1904; Pastor Park Presbyterian Church; Director Union Theological Seminary, &c.



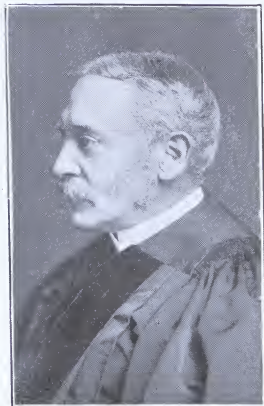
THE REV. HENRY M. SANDERS, D.D.

Chairman Organization Meeting, May 13, 1895, then Pastor Madison Avenue Baptist Church.
—Rockwood.



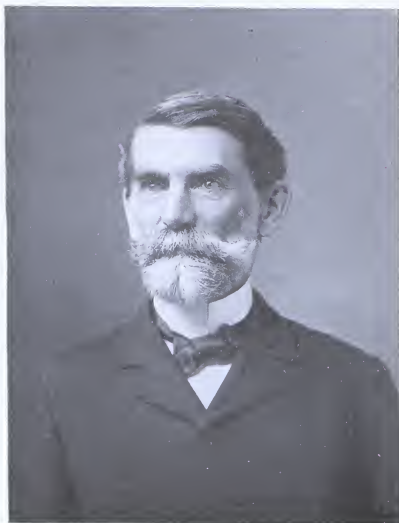
MR. ROBERT GRAHAM.

Secretary Church Temperance Society; member of Council and Board of Directors, 1895-1905; first chairman of Investigating Committee.



THE REV. HENRY A. STIMSON, D.D.

Pastor Manhattan Congregational Church; member of Committee on original Constitution; member of Council, 1895-1901.



THE REV. JOSIAH STRONG, D.D.

President American Institute of Social Science; member of Federation's Council, representing the Evangelical Alliance for the United States of America, 1895-1898.

certained by subsequent study. The title of the paper was "What Are the Churches Going to Do About It?"

This paper made a profound impression upon the club, and a committee representing many of the communions in its personnel was appointed for the purpose of "inaugurating steps to organize and utilize all agencies fitted to bring Christ into the homes of the city." At the meeting called by this committee, May 13, 1895, in the United Charities Building, Rev. Henry M. Sanders, D. D., then pastor of the Madison Avenue Baptist Church, acted as chairman, and there were present the Revs. Dr. Henry A. Stimson and Dr. Josiah Strong, Congregationalists; Drs. J. T. Beckley and J. J. Brouner, Baptists; Dr. A. P. Atterbury, Presbyterian; Dr. J. M. Philputt, Disciples; Dr. Hegeman, Episcopalian; Walter Laidlaw (representing the Rev. Dr. Edward B. Coe, of the Fifth Avenue Collegiate Reformed Church); and the following laymen: Mr. William M. Isaacs (Baptist); Mr. Robert Graham (Protestant Episcopal); Messrs. Gerard Beekman and John S. Bussing (Reformed); and Thomas L. McClintock and J. Powers. The meeting of May 13, 1895, adjourned to be reconvened by the chairman in the autumn, and on the 21st of October, 1895, the special committee appointed to draft a constitution reported a tentative basis for work, and recommended the convening of a public meeting to select the Council and elect the officers of the organization. This report was adopted, the time and place of the public meeting were left to its discretion, and Dr. Hegeman's "What Are the Churches Going to Do About It?" was ordered printed as a preliminary thereto.

The idea of adjusting religious activities to be ascertained and actual conditions was, however, such a novelty that the Federation at first made but slow headway.

Churches and religious leaders forgetting the proverb, "*He travels safely who travels slowly, and he who travels safely may travel a long way,*" would not assist the organization to do anything because it did not attempt at

once to do everything; and there were not a few who refused to aid the new movement because of their prejudice against statistics, whose place in commercial doings they recognized, but whose function in determining Christian duty they had not yet appreciated.

Among those who at once appreciated the Federation's purpose and possibilities were two men whose daily work dealt with the problem of the city as a whole, the late Robert R. MacBurney, Secretary of the Young Men's Christian Association, and the



THE LATE ROBERT R. MACBURNEY.
City Secretary Y. M. C. A., New York City;
member Executive Committee, 1895-1899.

Rev. Dr. Frank' Mason North, Corresponding Secretary of the Methodist Episcopal Church Extension and Missionary Society.

Until the very last of his life Mr. MacBurney continued to be a worker in the cause; and in the following words Dr. North has clearly enunciated the principle that the first step toward federation is the search for facts:

The moment the Church—not each Church, but the Church of Christ in any community—attempts to know its field, a federation of churches has been formed. For the facts required are the common facts, and to reach them in their completeness is possible only through federation. Complacent ignorance, on the part of some excellent pastors and Church workers, in the very presence of facts which they do not see, and which they do not realize they ought to see, is a receding sign of the times. In the cities we *must know*: Who are the people? Where and how do they live? What is their habit, what their outlook? In what mould



THE REV. FRANK MASON NORTH, D.D.

Corresponding Secretary Methodist Episcopal Church Extension and Missionary Society, New York City, and National City Evangelization Union M. E. Church; member Board of Directors, 1895-1905.

was their thought cast? What ways to their heart can be prepared for the Lord? *The art of saving men rests upon the science of knowing them.* The multitudes are perishing for lack of knowledge—not alone on their own part, but on the part of those whose business it is to know them. This search for facts belongs of right to the whole Church. Only the stolid or the apostate can be indifferent to it.

On December 2, 1895, in the parlors of the old Y. M. C. A. Building, at Twenty-third street and Fourth avenue, the Federation held its first public meeting, its present president, the Rev. Anson P. Atterbury, D. D., in the chair. Dr. North, the Rev. W. H. P. Faunce, D. D., now president of Brown University; the Rev. Henry A. Stimson, D. D., and the Rev. J. Winthrop Hegeman, Ph. D., now of Ballston Spa, N. Y., delivered addresses, and commendatory letters were read from the Right Rev. Henry C. Potter, D. D., and the Rev. Dr. Charles H. Parkhurst. Mr. McBurney, the Rev. Charles L. Thompson, D. D., and the late Mr. William Earl Dodge, as a nominating committee, recommended to this meeting the membership of a Council to represent ten religious communions and thirteen co-operating Christian organizations.

Each communion was to have at least one clerical and one laic representative in the Council, and commun-

ions having over fifty churches were to have an additional clergyman and layman.

Among the Christian organizations co-operating were the Evangelical Alliance of the United States, the Young Men's Christian Association, the Children's Aid Society, the Charity Organization Society, and the Association for Improving the Condition of the Poor—all of which came in on terms of perfect parity.

The Children's Aid Society, the C. O. S. and the A. I. C. P. were recognized as Christian in their purposes equally with the Evangelical Alliance and the religious communions co-operating. The phrase "Christian workers" received its interpretation in this act. The Children's Aid Society was received as Christian, though it has no creed, because it continues the "Gesta Christi," of which its founder, Mr. Charles Loring Brace, Sr., so powerfully wrote, in its multifarious ministry to the children of New York. And the A. I. C. P. was received as Christian for its ministry to the sick, the stranger, the hungry and the naked.

The first fruits of the Federation's explorings were presented to this meeting through the stereopticon. The minutes speak of a statement showing



THE REV. CHARLES L. THOMPSON, D.D.

Secretary Board of Home Missions Presbyterian Church in the U. S. A.; member of Council, 1895-1898.



THE LATE WILLIAM EARL DODGE, LL.D.

President the Evangelical Alliance for the United States of America; Honorary Vice President, 1895-1903. "The present method of conducting the Federation by an incorporated board of thirty directors, largely made up of laymen, was his suggestion, the result of his experience in the American Bible Society, and other organizations."

"the necessity of the movement, *finely* illustrated by maps of the Fifteenth Assembly District"; but any who recently saw, in Carnegie Hall, the stereopticon portrait of religious conditions in each of the seventy-seven political subdivisions of Greater New York, as studied by the Federation, and whose memories go back to the crude studies of 1895, will feel that the adverb "*finely*," in the record of the beginnings of the Federation, is more complimentary than exact.

The very earliest personal subscription to the Federation was made December 31, 1895, by the late Mr. William Earl Dodge, whose initiative and interest in so many good causes have left their impress upon the higher life of New York and of the nation. On the same day was received the first church contribution to the movement. It came from the West End Collegiate Reformed Church, Seventy-seventh street and West End avenue, which is connected with the oldest Christian communion and corporation on Manhattan Island.

The clergymen and laymen interested in the initiation of the Federation had detected at the December meeting of 1895 a danger to the future of the Federation, in the proposal to make the organization a new association for improving the condition of the poor.

It was proposed that the organization should accept an offer of 100 acres of land on Long Island, on which houses could be "erected for the use of the poor during the summer."

If this had been done the organization would have been a new charity, instead of an instrument for aiding the co-operative efficiency of existing churches and Christian organizations.

Dr. Stimson, Mr. MacBurney and others at once suggested that this proposition was not in accord with the adopted constitution, and while in seeming accord with one of the by-laws, was likely to prejudice the success of the work. The result was that, March 30, 1896, the Council adopted the following interpretation of the Federation:

The Federation shall be an interdenominational instrument for sociological investigation in the city of New York, contributing the directive information it accumulates to the churches of the districts investigated, to the co-operating churches in the Federation, to the various denominational church extension committees, and to the charitable organizations of the city. The Federation, further, shall charge itself with the supervision of the supply, by existing agencies, of the needs disclosed in districts investigated; with the stimulation of the creation, by denominational means, of new, when existing agencies prove inadequate; and with such other work as time and opportunity shall dictate.

In the opening months of 1896, under the direction of Mr. MacBurney, the working by-laws of the organization were revised, and after their revision commenced the official connection of the present executive secretary, the Rev. Dr. Walter Laidlaw, with the work. Dr. Laidlaw had attended the initiatory meeting of the organization in May, 1895, to represent the Rev. Edward B. Coe, D. D., LL. D., now senior minister of the Collegiate Church, and was supervising, by request, the inquiry into the religious conditions in the district then under study; but his position as Executive Secretary dates from May 25, 1896, and it was not until September of that



THE REV. WALTER LAIDLAW, Ph.D.
In charge of investigation work, 1895-1905, and
first and present Executive Secretary.

same year that he began to give his full time to the work. Dr. Laidlaw had made an environment map of the Fifteenth Assembly District, in advance of the formation of the Federation, for the benefit of the Vermilye Chapel, the West Side work of the Fifth Avenue Collegiate Church, and this map so appealed to those present at the initiatory Federation meeting that he was invited to undertake the supervision of its first inquiry. Dr. Laidlaw had had a providential training for this kind of work. Familiar from his boyhood in a Scotch-Canadian home with the parochial revolution accomplished by Chalmers in the slums of Edinburgh; successful in his first ministry through using the facts of the Federal Census, and supplementing them, in the administration of his parish; first president, through his interest in the social applications of Christianity, of the Mohawk and Hudson River Humane Society (Troy and Albany), and of the Fairview Home for Friendless Children (Watervliet); organizer, through his position in these, of a philanthropic federation of the churches of Albany, Troy, Cohoes and Watervliet, for the support of the Fairview Home; and president, for two years, of a branch of the Evangelical Alliance—Dr. Laid-

law brought both conviction and experience into the discharge of his duties.

The public meeting of December, 1895, had in the main been attended by clergymen. To familiarize yet more of them with the movement, and to secure the co-operation of the laity, a parlor meeting was held March 10, 1896, in the parlors of Mr. and Mrs. John D. Rockefeller. Addresses were delivered by Mr. Dodge, the Hon. Seth Low, LL. D., then president of Columbia University; the Rev. Dr. John Hall, Dr. Stimson and Dr. Hege- man, and Dr. Laidlaw, in addition to presenting a summary of the Fifteenth Assembly District conditions, as then known, made a plea for the establishment of a sociological bureau as a first requisite of the co-operative Church in New York. The spirit of this bureau he defined by saying that it should be

Persistently securing, and planfully and prayerfully studying, as a guide to economy and efficiency of action, facts concerning people and localities where federative efforts are to be carried on.

He showed that the Church needs vision as well as consecration and co-operation.

Jesus wept over Jerusalem, wept because an exact knowledge of its conditions was in His mind. He weeps today over the conditions of our human institutions because in His omniscience He is aware of them in their every detail, and the Church, which is the organ of His love to the world, must be equipped with His omniscience, so far as it can be, in order that His love may be a larger blessing.

By a generous gift, made at this meeting, all of the known obligations of the organization at that time were discharged; and it became at once apparent that the directive value of the Federation's investigations would bring forth fruit. Dr. Faunce, pastor of the Fifth Avenue Baptist Church, sent for Dr. Laidlaw, and inquired whether the Armitage Chapel, a branch of that church, then located on Forty-seventh street, between Eighth and Ninth avenues, could not do better work if moved to the west side of Tenth avenue, in the neighborhood of the densely populated blocks of which Dr. Laidlaw had spoken at the parlor meeting. The fruition of that interview is the splendid plant of the West Side Neighborhood House

and Armitage Chapel at Tenth avenue and Fiftieth street.

Earlier than this result, however, were the beginnings of Hartley House, in West Forty-sixth street. A copy of a pamphlet, distributed at Mr. Rockefeller's home, fell into the hands of Mr. J. G. Phelps Stokes, then a student of sociology in Columbia University, and the first of the many efforts to which he has given his time and thought for the betterment of New York was a circulating library in West Forty-fifth street, near Tenth avenue, as suggested in that pamphlet.

Even before the Federation's study of the Fifteenth Assembly District was completed, it was thus bringing forth results. The method of correlating institutions with existing conditions, for which the Federation from the first has stood, was already being vindicated.

In June, 1896, the completed "First Sociological Canvass" of the Federation was ready for the printer. But at the end of July the Executive Committee confronted obligations of \$397.28, with but \$3.40 to meet them, and it was doubtful whether the work would not then and there cease. The Executive Committee had been in search of funds to assure itself of Dr. Laidlaw's services after the first of September, from which date he would be free to give his whole time to the work, but had not succeeded.

The organization as yet had no President, no layman having been found who would undertake the position.

Through the good offices of the Rev. Dr. Hegeman, Vice President, a firm of printers was found who agreed to print the report, and await the convenience of the organization in receiving payment for the same, and on the 21st of September, 1896, "the completion of the composition work upon the Fifteenth Assembly District Report" was recorded. It appeared in the last week of September, 1896, and was almost immediately editorialized in most generous terms by the secular and religious press.

"The Independent," of October 15, 1896, for instance, said:



THE HON. SETH LOW, LL.D.

Ex-President Columbia University and ex-Mayor of Greater New York; member of Council, 1895-1901; Honorary Vice President, 1895-1905.

The material gathered is of great value to all interested in the problem facing the Christian churches, of evangelizing such a city as New York. The Rev. Walter Laidlaw, the executive secretary, has laid all Christian workers of this city, as well as elsewhere, under great obligations, by the completeness and thoroughness with which his work has been done.

The "Tribune," of October 18, 1896, said:

The idea of co-operative and united effort is the only feasible idea. If Christianity is to hold New York at all it will have to give over working at cross purposes on purely denominational lines. The idea of co-operative and united effort, at least up to a certain point, which is the aim of the Federation, is the only feasible idea; in fact, it ought to have been put into operation long ago. As it is, a multitude of people have been drifting away from Christianity, until now the problem of getting them back will fully tax the wisdom and patience of the churches.

The "Christian Intelligencer," September 30, 1896, spoke of the publication as

A right beginning of more thorough and intelligent church work

The "Evangelist," of October 1, as
Of most inestimable value.

"The Evening Post, of October 10, as

The first scientific effort of the kind ever made, on any extended scale, to find out the sociological and religious conditions of the city of New York.

"The Christian Advocate," of October 15, as

A guide book and scientific exposition of most striking facts.

The tone of these press notices had much to do with the production of im-



THE REV. CHARLES CUTHBERT
HALL, D.D., LL.D.
President Union Theological Seminary; Honorary
Vice President, 1901-1905.

mediate action on the specific recommendations of the report.

Every specific recommendation of the Federation's first sociological canvass has been realized. The Fifteenth Assembly District today has an industrial settlement, two new churches, a public park and several kindergartens, as recommended in that study, and the Guild for Crippled Children in West Fifty-seventh street, the earliest school for cripples in New York, on modern methods, though located in the Seventeenth Assembly District, arose from the Fifteenth Assembly District study.

The Neighborhood Club, commenced by Mr. Stokes, in West Forty-fifth street, has been expanded into Hartley House, 413 West Forty-sixth street, which carries on nearly seventy clubs, with an attendance of nearly 3,000, owning three beautifully equipped dwellings, and strong in its resources.

The report recommended the establishment of a Protestant Episcopal Church in the Fifteenth Assembly District. That communion, at that time, had no church within its borders, yet the canvass discovered hundreds of

churchless Episcopal families. Bishop Potter, when the facts were brought to his attention, at once moved with vigor; and Zion Mission Chapel, at the foot of Forty-first street, bought the Faith Presbyterian Church, 419 West Forty-sixth street, which in turn bought another property. The canvass had shown that there was little opportunity for the future work of the Reformed Presbyterian Church in West Forty-eighth street, and Faith Presbyterian Church bought the Reformed Presbyterian property, and has since occupied it.

Thus two buildings, one of which was inadequate for the occupant's purposes, and the other of which was altogether too large, were at once put to adapted and economic use. Faith Presbyterian Church, with its 792 members, now needs all the space of the Reformed Presbyterian Church



FIFTEENTH ASSEMBLY DISTRICT RESULTS.

1. West Forty-sixth street, showing locations Nos. 2 and 3.
2. St. Cornelius' P. E. Church.
3. The Hartley House.
4. West Side Neighborhood House.
5. Christ Lutheran Church.
6. Faith Presbyterian Church, formerly Reformed Presbyterian.
7. St. Ambrose's R. C., new parish.
8. Guild for Crippled Children.
9. Enlarged Y. W. C. A.
10. Abandoned P. E. Church, replaced by No. 2.

building, and St. Cornelius' Protestant Episcopal Church, comfortably located in the former building of Faith Presbyterian Church, has recently become independent, and reported to the Convention of 1903, 328 communicant members.

A church for the Germans of the Fifteenth Assembly District was distinctly recommended in the Federation's study, and it was suggested that its location should be west of Tenth avenue. The suggestion was brought to the attention of the Lutherans of the city, and Christ Lutheran Church, under the oversight of the General Council, which had at first intended to locate in Fiftieth street, between Ninth and Tenth avenues, was induced to move to Fiftieth street, near Eleventh avenue. Its last reported membership was 250 members.

DeWitt Clinton Park, Fifty-second to Fifty-fourth streets, Eleventh avenue to the Hudson River, is the prod-



MR. JOHN SEELY WARD, JR.

Director A. I. C. P.; Treasurer Prison Reform Society, &c.; President Federation, 1898-1904; Honorary Vice President, 1904-1905.

uct of the Federation's first report, and the petition of all the churches, Protestant and Catholic, of the neighborhood. The petition, presented to the city authorities in the closing days of Mayor Strong's administration, called attention to the fact that there were several blocks with over 3,000 population in that immediate neighborhood, and to the wisdom of pre-empting some neighboring unoccupied blocks for park purposes. Mr. Jacob A. Riis, Chairman of the Mayor's Committee on Small Parks, at once showed a hearty interest in the Federation's recommendation, and the DeWitt Clinton Park was the first of the smaller parks recommended by the Mayor's Committee. In the DeWitt Clinton Park two of the greatest improvements in the neighborhood life of New York commenced their operations. The first outdoor gymnasium in the history of the city, the Hudsonbank, was located there, and Mrs. Henry Parsons has for several years carried on at that site the Children's Farm, a work so admirable that it received a gold medal at the St. Louis Exposition.

Summarizing the recommendations and the outcome of the first study of the Federation, it showed that one religious communion had already ful-



DEWITT CLINTON PARK.

West Fifty-second and Fifty-fourth streets, Eleventh and Twelfth avenues. Secured by joint petition of all local churches and settlements.

1. Park area unimproved.
2. Children's Farm, 1902.
3. General view of park, showing Children's Farm, Public Bath and Playground.
4. Pergola from Twelfth avenue.
5. Children's Farm, Pergola and Administration House, 1906.
6. Administration House, Children's Farm, 1905.
7. Looking into Mrs. Parsons' little gardens, 1905.



THE HON. CHARLES A. SCHIEREN.

Ex-Mayor of Brooklyn; member of Council and Board of Directors, 1895-1905; Vice President, 1901-1904.

filled its ministry to the neighborhood, and it moved elsewhere; that two other communions ought to enter it, and they did; that an industrial settlement should be established, and it was; that the neighborhood needed a park, and it got it; that additional kindergartens would do good, and they were established in connection both with the churches and with the settlements; that one church would do well to move toward a needier population, and it moved; that there were cripples in some of the homes who needed attention, and a school was provided; that circulating libraries would be well patronized, and some came in. The West Side Branch of the Y. W. C. A., then located in West Forty-seventh street, paid especial attention to this department of neighborhood work.

The Federation was not as yet, however, beyond the experimental stage, and its financial future was still dark. In the search for funds for making new investigations the Executive Secretary was one day providentially directed to the office of Mr. Harvey E. Fisk, and a conversation somewhat like the following ensued:

"I was just about to send for you, Mr. Laidlaw, to ask whether you could not make an investigation of the

Nineteenth Assembly District, in the neighborhood of the Riverside Association, similar to that made in the Fifteenth Assembly District. If this Federation will take up the work I shall be glad to give \$1,000 for the purpose."

With exceeding gladness this generous offer was reported to the Executive Committee, was accepted, and soon after, viz., in January, 1897, Mr. Spencer Trask accepted the presidency of the Federation and Mr. Fisk became its treasurer. Both have continued faithful friends of the Federation to this day.

Results fully as remarkable followed the investigation of the tenement section of the Nineteenth Assembly District. Many of the negroes of the neighborhood were found to be Moravians, and the Third Moravian Church, which works exclusively among the West Indian negroes, and now has over 250 communicant members, has occupied, through the Federation's mediation, for many years the splendid chapel of the Sixty-third Street Industrial School of the Children's Aid Society. A kindergarten



NINETEENTH ASSEMBLY DISTRICT RESULTS.

1. "The Tuskegee," Model Tenement for Negroes, Doorway.
2. The sign of "The Tuskegee."
3. Foundations for Phipps Houses, 1905.
4. Beneficiaries.
5. Calvary Chapel and St. Matthew's R. C.
6. The third largest block in New York.
7. Third Moravian Church.
8. Corpus Christi P. E.
9. Eleventh Avenue Mission, Reformed.

for negroes has for many years been carried on in West Sixtieth street, and following the disclosures that the landlords of that neighborhood were charging the negroes \$2 to \$3 a month more than the whites were charged for similar quarters, a model tenement for negroes was erected in West Sixty-second street, near Amsterdam avenue. This model tenement has proven such a success, under the management of the City and Suburban Homes Company, whose attention to the needs of the negroes had been arrested by the Federation's statement, that Mr. Henry Phipps is spending the first \$250,000 of the \$1,000,000 which he has devoted to model tenements in New York, in the same neighborhood, for the same race.

When this second report was pub-

lished New York had no tenement house department, and there was no agency in existence for a systematic study of the housing conditions of the people.

The City and Suburban Homes Company was just getting under way, and Dr. Elgin R. L. Gould, the president of the City and Suburban Homes Company, prized not only the summaries of conditions which the Federation published, but every detail gathered by the canvassers from house to house.

No one in New York knew at the time, probably, that the most populous block in the city lay north of Fifty-ninth street on the West Side. The Federation was particularly fortunate in the canvasser who visited this block. He was and is a man of minute con-

English *Scotch* *Irish*

APR 12 1897

PARENTS 2 Nationalities				
Father CITY BRED	x	x	x	x
Mother.....	x	x	x	x
No. Persons in Fam	29	33	46	66
Father LIVING	x	x	x	x
Mother.....	x	x	x	x
Boys.....	24	17	23	15
Girls.....	5	2	23	11
Father WAGE EARNER	x	x	x	x
Mother.....	x	x	x	x
Father DAYS WORK	4	4	6	6
Mother.....	13	102	14	18
Father WAGES			66	4
Mother.....			14	18
Wages not known	x	x	x	x
Father EC. CLUB	x	x	x	x
Mother.....	x	x	x	x
Father POL. CLUB	x	x	x	x
Father CH. MEMBER	x	x	x	x
Mother.....	x	x	x	x
Father CH. ATTEND	x	x	x	x
Mother.....	x	x	x	x
Boys SCHOOL AGE	29	1	33	33
Girls.....	4	1	1	1
Boys IN SCHOOL	1	1	1	1
Girls.....	3	1	1	1
Boys S. S. AGE	4	1	1	1
Girls.....	1	1	1	1
Boys WAGE EARNER	1	1	1	1
Girls.....	1	1	1	1
Boys AT HOME	1	1	1	1
Girls.....	1	1	1	1

The Tabulation Sheet, 1897, on which the most populous block in the city, Sixty-first-Sixty-second streets, Tenth-Eleventh avenues, was assorted and counted by hand.

scientiousness and of capacity for detail. Nevertheless, when the family returns for the block bounded by Sixty-first and Sixty-second streets, Tenth and Eleventh avenues, were being tabulated, Mr. Laidlaw himself was suspicious that the tabulators were combining two blocks into one. The canvasser's slips were numbered from family 1 to family 800, and after being assorted into nationalities, the information gathered concerning each family was entered in the columns of cross section paper. The entry sheets, when placed end to end, reached all around the 20 foot room in which the tabulating was being done, and, all the information being counted by hand and eye, the process was a most tedious and trying one.

When it was finished, however, it was found that this block in February-March, 1897, had 3,580 people. The largest block found in the Police Census of 1895 had only 3,532. Hence the Federation announced that the most populous block on Manhattan Island lay north of Fifty-ninth street on the West Side.

This discovery had more to do than any other single fact with the creation of the Tenement House Department of the city.

The Charity Organization Society at this time (1897) was beginning its interest in tenement house improvement. It sent its own visitor to recanvass the block, suspecting, as Mr. Laidlaw himself had, that, inadvertently, two blocks might have been combined into one.

But the Charity Organization Society canvasser found even more people than Mr. Rogers had reported.

Investigation was then made as to the legality of the block's tenements—whether they covered more than the percentage of lots then allowed by the building law. It was found that none of them was illegal. In other words, it was found to be absolutely legal to house on a block 800 by 200 feet, in dwellings on the average only five stories in height, 3,580 people, or 974.6 persons to the acre. Computing to the middle of the streets bounding the dwellings on all sides, the density per

acre would be less than this. Nevertheless, it was evident that the law needed change. The depth of the houses on the lots should be lessened to the end of admitting light to the centre of the dwellings.

The Federation did not cease its inquiry into tenement house conditions with the mere disclosure of the density of population, the lack of baths and the number of utterly unventilated rooms in the Nineteenth Assembly District, because this was believed to be the limit of its sociological duty, but because it was through all this time working beyond its financial resources.

It had and has an abhorrence of the type of religion which will arouse a group of worshippers to sing of "The Home Over There," and taboo interest in the housing problem as an un-Christian concern.

But it had to hand over the development of tenement house improvement to the able committee, of which Mr. Lawrence Veiller became secretary, and to The City and Suburban Homes Company.

In the tenement house exhibit at Sherry's, conducted by the Charity Organization Society, a model of the populous block discovered by the Federation was on exhibition, and when the special train went to Albany three winters ago, bearing the protestors against crippling changes in the present tenement house law, the Citizens' Union used the facts of the Federation's discovery of 1897 in the circular which called forth such a surprising rally of aroused citizens.

In fact, a myth has already built itself around the truth, so carefully stated by the Federation, in its second publication, concerning this West Side block. The policemen of the neighborhood persist in saying that it is "the most densely populated block in New York," whereas the Federation report distinctly stated that it was not. It did state that there were more people then living within the area bounded by the four streets, Sixty-first and Sixty-second, Tenth and Eleventh avenues, than within any other area bounded by four streets on Manhattan Island, but it named other blocks on the lower

East Side with an inhumanly greater density.

Religious workers who ought to be sane and careful have indulged in the same mythological exaggeration. The Superintendent of the Evangelistic Committee of Greater New York, summer of 1905, though his attention was several times called to his inaccuracy, persists to the last in substituting myth for truth. Unaware that the populous block of the West Side is north of Sixty-first street, he says, in a report prepared by him in October, 1905, that the block from Sixtieth to Sixty-first streets, is the "most populous block in the city, and has 10,000 people." Such exaggeration and inaccuracy is the more reprehensible because, in the interest of verifying its records, the Federation, in the summer of 1904, made a new census of the block, Sixty-first to Sixty-second streets, Tenth to Eleventh avenues, and found that, instead of having but 2,872, as stated in the Tenement House Department retabulation of the Federal Census figures of 1900, it had 3,797 people on June 1, 1904.

This information was published in FEDERATION for December, 1904, and at the same time it was stated that the West Side block is now the third in population on Manhattan Island.

The truth about its condition in 1897-98 led, however, as prime cause, to changes in the tenement building laws of New York as then in force.

A new line of investigation into housing conditions is now needed in New York, and into this the Federation will enter as soon as it has the requisite funds. The Tenement House Department of the city itself now tabulates rentals, rooms, lighting facilities, bathing facilities, sanitary conveniences, etc. But while the new model tenements are infinitely preferable in having adequate light and air, a scientific inquiry needs to be made into the undoubted fact that many people prefer the old ones. It may be that this inquiry would not so much reveal the need of change in the building laws as in realty taxation in New York, but if, as claimed, the rearing of a family is more difficult in the new tenements than in the old, through lack of room and comparatively higher

rents, the final word on tenement house improvement in our city has not yet been spoken.

The Federation's first two investigations thus led to the locating and building of churches; the locating and building of settlements; the locating and improving of parks; the locating of model tenements; the radical change of the tenement house laws and the connection of a tenement house department with the city's municipal administration; the opening of kindergartens; the opening of special work for the crippled children of the city; and the co-operation of local churches for neighborhood betterment.

Even if the organization had closed its history in 1897 it would have justified its existence. It had connected the Church with the living problems of living people, and shown that the Church is not merely an "ark of safety," when properly conceived, but also a "battleship of progress."

Charles Stelzle, Secretary of the Department of Church and Labor of the Board of Home Missions of the Presbyterian Church, recently attended the tenth anniversary dinner of the Federation, and, listening to the portrayal of these aspects of the organization's work, declared that no better evangelizing work could be done in the City of New York than to present to the laboring men of the city, who conceive that the Church is devoting itself simply to post-mortem purposes, an account of the activities of the Federation in the betterment of living conditions.

The Collegiate Church, at Fifth avenue and Forty-eighth street, carries on, on West End avenue, at Sixty-first street, a work which originated out of the Federation's second study; and in this locality and south of it, the Roman Catholic Church has instituted two new parishes, as a result of the disclosure of the density of population.

Investigations as fruitful as these have inevitably been followed by others, and up and down the East and West Side of Manhattan, and even in Brooklyn, similar investigations have been wonderfully fruitful.



TWENTY-FIRST ASSEMBLY DISTRICT RESULTS.

1. Advent Lutheran Church. 2. Archangel P. E.

Among the institutions, hitherto unmentioned, but directly or indirectly arising out of these investigations, are:

West Side Fruit and Flower Mission.

Five Kindergartens.

P. E. Church of the Archangel, St. Nicholas avenue and 115th street.

Lutheran Church of the Messiah, Greenpoint, Brooklyn.

Municipal Baths, Forty-first street and Ninth avenue (in conjunction with A. I. C. P.).

Advent Lutheran Church, Ninety-third street and Broadway.

Bible Teachers' Training School, 541 Lexington avenue.

Abyssinia Baptist Church (colored), 246 West Fortieth street.

Church of the Son of Man, in connection with Union Seminary Settlement.

Church of St. Benedict the Moor, R. C. (colored), West Fifty-third street.

Baptist Temple (colored), West 116th street.

Northminster Presbyterian Church, St. Nicholas avenue and 116th street.

The value of the institutions, with whose origin or location the Federation has had to do, on the tax exemption list of 1905 was \$2,988,500.

In addition, the inquiries of the Federation have been of positive directive value to sixty-five institutions, which have sought from the Federation's office specific advice as to the policies which they should pursue in neighborhoods where they were already at work.

These institutions, on the tax exemption list of 1905, had a value of \$9,886,100.

FEDERATION INVESTIGATIONS

RELIGIOUS CONDITIONS STUDIED

YEARLY SINCE 1902

--- 3 PARTIAL HOUSE TO

HOUSE CANVASS

--- 3 COMPLETE " " ■

POPULATION OF AREAS

CANVASSED AND RECANVASSED

1,304,366

THE NUMBER AND WHEREABOUTS

OF INSTITUTIONS LOCATED ■

\$0,000,000

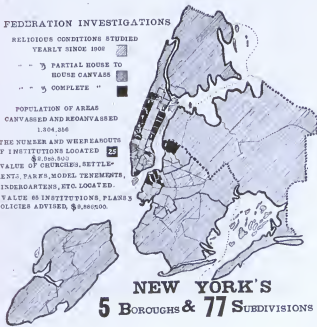
VALUE OF CHURCHES, SETTLE-

MENTS, PARKS, MODEL TENEMENTS,

KINDERGARTENS, ETC. LOCATED.

VALUE 80 INSTITUTIONS, PLANS'S

POLICIES ADVISED \$4,500,000



NEW YORK'S
5 BOROUGHES & 77 SUBDIVISIONS

The Religious Make-up of New York.

Districts were taken up one by one until 1905, five continuous years, then, following the publication of the Federal Census figures of 1900, the information for five years acquired concerning the religious relationships of the various nationalities of New York was applied to the nationality figures of that census.

The Federation's first publication, September, 1896, dealt only with a single district; that of June, 1902, dealt with each of the 77 districts which make up Greater New York, and year by year since that time a conspectus of religious conditions in every part of our city has been produced.

In that year the Federation made its first estimate of the Roman Catholics, Jews and Protestants in the population of Greater New York.

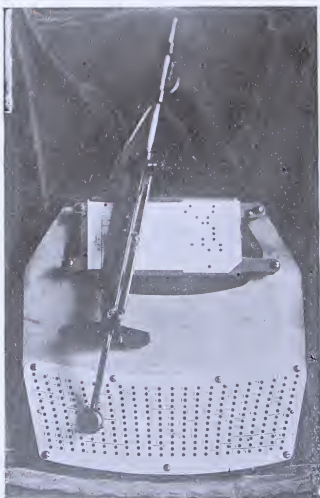
From 1896 to 1902 it had carried on investigations in eight separate localities of the city.

In 1898 it had abandoned the laborious hand count method of tabulating the information which had been employed in its first two inquiries.

Visiting the Board of Health of the city one day to procure special information, Mr. Laidlaw noticed an electrical machine which Dr. Roger S. Tracy was using from day to day to tabulate the death rate of the city.

He at once saw that the Federation's tabulations could be effected by the use of this machine.

Sending to Dr. Hermann Hollerith, of Washington, D. C., President of the Tabulating Machine Company, his first two reports, and requesting information as to the terms upon which which a similar machine could be had for the Federation's use, he was greatly gratified by the offer of Dr. Hollerith to place one of these machines, free of charge, at the Federation's service. The Hollerith tabulating machine was reported by a Committee of Congress to be \$570,000 cheaper, for the purpose of tabulating the 11th Census of the United States, than any other system of tabulation then



The Pantagraph for the Electric Tabulating Machines employed by the Federation.

known, and the machines were then first used. They have since been employed in Austrian, Russian, Canadian and again in American national censuses. Meantime, they have been immensely improved, and when the Federation's means permit, it should have its own special machine built to order. But Dr. Hollerith's inventive genius has benefited not only the countries which employ his machines, but immensely assisted the correlation of the activities of the Church in our country with the facts and needs of urban conditions. The Federation is his debtor not only for the first machine he loaned it, but for a second which it is now employing.

The essential difference between manual and electrical statistical counting is the comparative possibility of cross-classification with electrical machines.

If the big block in New York, for example, had been studied from the standpoint of religion in addition to nationality, all its facts would have

needed a second entry on cross-section sheets. Before the entries were made by nationality the canvassers' slips had to be sorted into nationality order. In the case of the electrical machines the canvassers' returns are translated one by one, in consecutive order, into tabulating cards. These can be then run through the machines to give the total figures of the block, and the same cards can be sorted to give a directory of the various nationalities or religious communions in the block.

Actually the Federation sorts the cards into nationalities when a whole series of blocks has been prepared for tabulation, and similarly in the case of religious communions. The electrical dials, when the nationality sorting is being handled, will tell how many German families, for example, are Baptists, Congregationalists, Jews, Roman Catholics, etc. These readings are taken off from the dials as each nationality is counted, and when, in 1901, the Federation found itself in possession of these figures for eight different localities of New York, it reduced them to percentage, finding the typical percentage of Germans, Aus-



The two Hollerith Electric Tabulating Machines (old model) loaned by the inventor to the Federation.

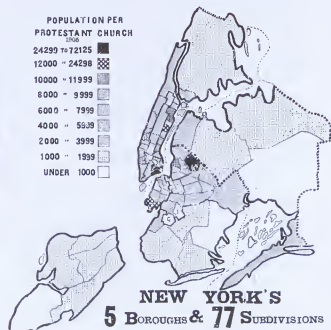
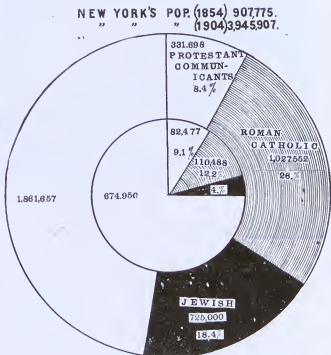
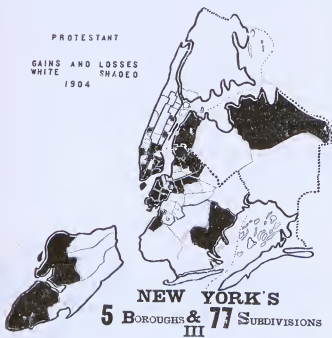
trians, Italians, etc., who were Jews, Roman Catholics and Protestants.

Applying these percentages to the German, Austrian, Italian, etc., population of New York as disclosed by the Federal Census of 1900, New York obtained in 1902 its first scientific estimate of the religious make-up of its population.

The stimulus of this discovery to present work in our city is unquestioned, and almost unlimited. In the same year that this computation was made the Federation tabulated from official sources the communicant mem-

bers of all the present communions in this city. Multiplying the Protestant communicants by two and one-half, and subtracting the result from the total estimated Protestants in the city at large, the number of churchless Protestants from year to year has been announced since 1902.

The fact that there were in New York, in 1904, 1,087,762 churchless Protestants, or over fifty per cent. of the entire Protestant population, has roused the evangelical churches of the city, as never before in their history, to attempt united special work.



PROTESTANTISM, 1904 AD, GREATER NEW YORK
Copyright 1905. The Federation of Churches and Christian Agencies in New York City.

United special work, however, is not believed by the Federation to be the solution of reaching the churchless Protestants of the city.

The solution of that problem lies in the seeking, serving and saving of the people the year round, and in the main through the activities of existing churches.

Hence, as early as 1896 the Federation announced its intention of introducing a co-operative Protestant parish system in Greater New York.

In the "First Sociological Canvass," issued in 1896, the following words of President James MacCosh, of Princeton University, were quoted, and a co-operative parish system was attempted in the Fifteenth and Seventeenth Assembly Districts, when the first special Sub-Federation for co-operative work was formed. When it was formed, however, the Federation had not developed a plan of assisting continuous neighborhood visitation, and though the local churches did cooperate sufficiently to distribute, throughout these two districts, a co-operative invitation in which the services of all churches were announced, the neighborhood where the Federation began its work still lacks the most recent facilities for an efficient federative co-operative parish system.

system cannot possibly serve all the purposes of the parochial; it leaves gaps which are not filled up. It would be desirable to secure, among the numerous denominations in America, a modified system, a Federation of Churches, under which the minister would be responsible for every family in a certain district, though having no power of excluding any other form of Christianity from entering it. It is only thus that, according to our Lord's command, the gospel can be preached to every creature."

That system, however, has since been equipped and developed in other sections of the city.

In the Federation's third investigation, the Twenty-first Assembly District, it would probably, though the equipment for it was awkward, have succeeded thoroughly, but for the indifference of a few churches and the astonishing opposition of one. It was abandoned temporarily, after a children's playground had been carried on for a few summers, a co-operative handbook of church and charities distributed throughout the district, and some bad saloons had been driven out of business. But it has recently been revived.

But the fourth investigation of the Federation produced a permanent and valuable co-operative parish system.

When the Fourteenth Assembly District canvass was tabulated and interpreted in June, 1900, a division of the territory, on the basis of the facts found, was made among the local churches. The tabulating cards employed in ascertaining the religious and racial conditions, in connection with the electrical machines, were again employed to serve as block directories for co-operative parish work.

These directories were kept up to date from 1900 to 1904, in most instances, by the regular workers of the local churches. They were supplied with forms, of the same size as the cards, on which the religious relationships of the newly-arrived families could be recorded. The churches were directed to tear up the cards of families that were found to have moved away. From year to year different colored cards were used to register the newly-arrived families, and the Federation served as a clearing house to

THE FIFTY-THIRD STREET INDUSTRIAL SCHOOL OF THE CHILDREN'S AID SOCIETY, 552 West 53d Street.

Provides a daily school designed to relieve the children of the poor of the "hazardous streets" when the children of the middle class, in the other schools of the city, are withdrawn from school during the public holidays.

SUBJECTS OF STUDY—Have instruction in primary grades of the local schools, and in the following: Geography and Arithmetic in writing, Spelling, Reading, and Drawing.

BREARLEY LEAGUE NIGHT SCHOOL, 552 West 53d Street.

Operated by a body of local business women of the Brearley League whose members are in actual contact with the children of the poor of the "hazardous streets" during the public holidays.

Teaching Drawing, Darning, Sewing, Hand and Machine Sewing, Sewing from 10 to 12 a. m., daily, from October to May. The children in Day or Evening School, 542 to 552 West 53d Street, Brooklyn.

SUBJECTS OF STUDY—Reading, Writing, Arithmetic, Book-keeping.

INDUSTRIAL SCHOOLS OF THE HOME FOR THE FRIENDLESS, 100 West 42d Street (Building demolished, 1891).

Has a 4th Street gate Street (Building demolished, 1891). Has a 4th Street gate Street.

SUBJECTS OF STUDY—The six primary grades of the public schools. Cooking and Sewing for girls. Clothing for boys. In the 4th Street gate Street.

The schools are open to receive children not eligible in the public schools, through act of driving or inability to attend regular schools. For children from 2 to 7 years of age.

KINDERGARTENS.

- 1st West 42d Street, (Building for the Friendless)
- 1st West 42d Street, (The Children's Aid Society)
- 1st West 42d Street, (High School, Brooklyn)
- 1st West 42d Street, (High School, Brooklyn)
- 1st West 42d Street, (High School, Brooklyn)
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- 1st West 42d Street, (High School, Brooklyn)

A Leaf From the Calendar of Churches and Charities Distributed in the Fifteenth and Seventeenth Assembly Districts, 1897, in 22,000 Families.

"The parochial system of Scotland was a most powerful means of sustaining and diffusing religion in the country. There is, unfortunately, nothing like it in America. There should be some substitute devised. When the disruption of the Church of Scotland came, this method had to be given up, and I cannot tell how much I regretted it. The congregational



Portrait of a Co-operative Parish Directory, in its fourth year, as used in the Fourteenth Assembly District by St. Mark's P. E. Church. The shadings indicate the changes of population from year to year. This method of equipment has given place to another and a better one. See pages 20-21.

report the newly-arrived families to churches likely to give them congenial and efficient pastoral oversight.

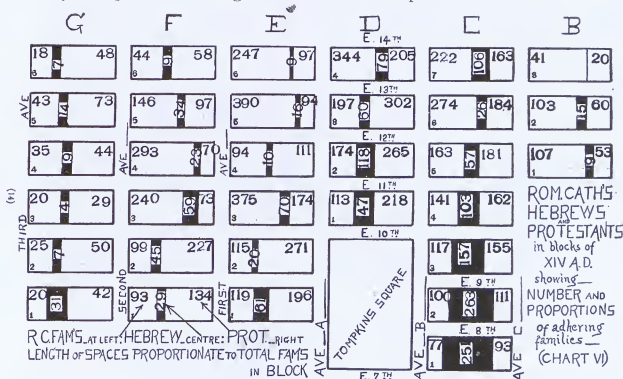
The result of this systematic visitation, from the Protestant standpoint at least, has been remarkable.

The local churches have concentrated their ministry upon the churchless and creedless Protestants living within the blocks assigned to them for missionary and pastoral oversight.

Large additions have been made to the parochial lists of all churches from these sources. The Sunday schools have been recruited, and the Protestant families without a church home have fallen from 48 per cent. to 28 per cent. in five years.

A like result throughout Greater New York would add 200,000 to the attendance of the Protestant churches.

The simple fact that the families of



COMPARATIVE CHART

1899 ABOVE 1904 BELOW

ARRANGEMENT IDENTICAL

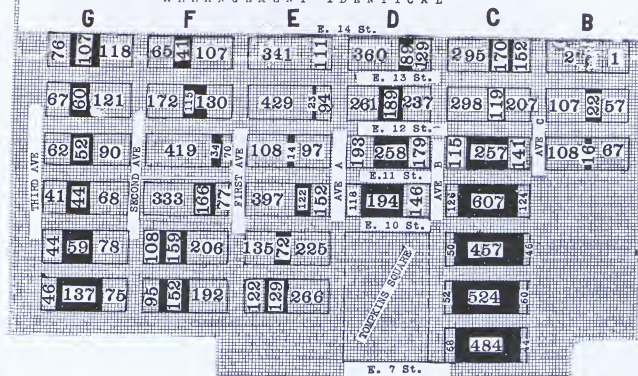


Chart of Population Changes in Fourteenth Assembly District, where co-operative parish work, 1900-1904, reduced churchless Protestants from 48 to 28 per cent.

the district have been called upon does not account for this great change, for in all instances where a change for the better has come about they have not only been sought, but persistently sought, and systematically helped in all the elements of their family life.

The churches, moreover, have combined themselves into a home defense league, and have unitedly fought and reduced the evil resorts of their neighborhood. They have appeared in police courts and assisted to punish the

keepers of evil resorts, and have acted as the custodians of the welfare of the people by sending to Albany a delegation to protest against both child labor and the nullifying of the tenement house law in the interest of selfish builders.

The same co-operative district plan has successfully worked for years in the Eleventh and Thirteenth Assembly Districts, and the most recent innovations for carrying it on effectively have been applied in the Nineteenth and

SOCIOLOGICAL CENSUS.

Family.	Street,	No.	Floor,	Front,	R.
				Rear,	L
FF.	Name of Family,	Yr.	N. Y. City,	Yr.	No. Children,
Length Residence in House,		Rent,		No. in Household,	

Living (X)	Nationality.	City Bred.	Com. Mem.	Denomination,	Church,	Location.	Bapt.	Bible.	Canvasser.
Father....								BOARDERS.	Card No.
Mother....								DOMESTICS.	

Boys.	Girls.	School.	S. S.	Bapt.	Boys.	Girls.	School.	S. S.	Com. Mem.
.....	1-2				.....	.....	8-15		
.....	3-7				.....	.....	16+		

Street,	No.	Floor,	Front,	R.
Rooms,	With Outside Windows,	Owner,	Rear,	L.
		Rent, \$	Rear Tenement,	
Bath,	Water Closet,	Hot and Cold Water,	Class,	

Name of Family,

REPORT: TENEMENT HOUSE DEPT. C. A. S.
 Y. M. C. A. (Boarders). A. I. C. P.
 Y. W. C. A. (Boarders). P. S.

Remarks:

The above is the Sociological Census form used in paid visitations by the Federation's own staff when complete sociological inquiries are made. It is too minute to be used by church workers. It is perforated in the centre. The upper half registers information similar to the Co-operative Visitation form opposite, which is of precisely the same size. When the Fourteenth Assembly District co-operative parish system was adopted in 1900, the directories used in beginning the work were tabulating cards, like the one at the foot of the opposite page. In 1905 the directories were made from the upper halves of these sheets, clipped at all four corners. Co-operative visitation forms from year to year are clipped at three corners only, and a protruding corner, from year to year, indicates second, third, fourth and fifth year new arrivals.

Twenty-first Assembly Districts, and are about to be applied to the Borough of Brooklyn on a wide scale.

The accompanying illustrations show the nature of these appliances.

The whole matter has been systematically studied, and the puzzling tabulation cards, originally sent out from the Federation's office for parish directories, now remain in that office to be the puzzle, or rather the tool of the tabulators.

But inasmuch as in the Twenty-second Assembly District the directories for the co-operative parish system

are still in the form of tabulating cards, the forms for co-operative visitation by its local churches are of exactly the same size as the tabulating cards themselves.

The accompanying illustrations fully explain the combined adaptation of the present system to minute sociological inquiry and to practical co-operative parish work.

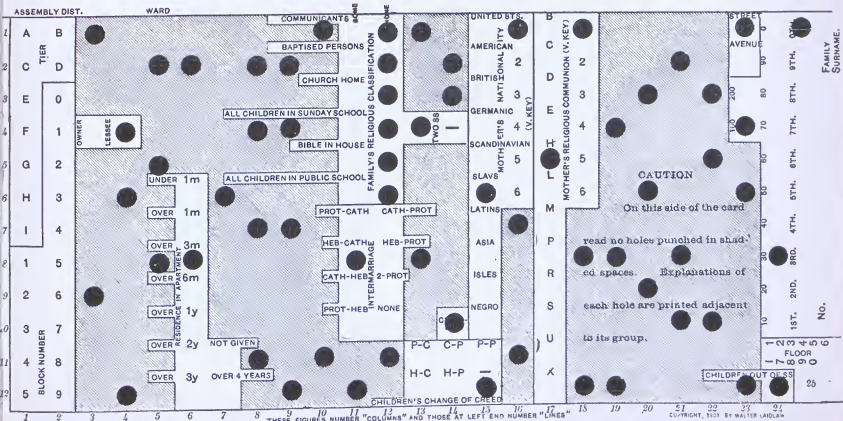
The need of New York today is not so much additional sociological inquiry as the immediate adoption, throughout the whole city, of the co-operative parish system for which the Federation's

COOPERATIVE VISITATION.

FEDERATION OF CHURCHES.

Family	Street	No.	Floor	Front	Right
	Name of Family			Rear	Left
Number visits in each block consecutively in above space.				Boards	Enter X only, in any of these seven spaces.
				Domestics	
Nationality.	Denomination, Church, Location.		Sunday School, Name, Location.		No. Children
					3 to 7 Years
Enter Colored Families "Col'd" in above space.					8 to 15 Years
Date of Visit. (Use dater.)	Church Making Visit				Visitor's Number or Initial
(Stamp Name of Church, or Number Assigned Church.)					

Visitors are to use a carbon sheet to make a duplicate of each record.



pamphlet, "Civic Evangelism," pleads, and whose ideals, purposes, value and methods it so clearly defines.

The Federal Census figures of every block in New York and Brooklyn are in the Federation's possession.

Before it had these figures it could do nothing but wait until its own sociological census of a district had been made, to lay it out in a co-operative parish system, but with these facts in its possession it can suggest, at least to begin with, reasonably equal areas for each church that will assume a district for co-operative visitation, co-operative vigilance and co-operative ministry.

In a great many instances the churches can do this work of visitation without adding anything whatever to

their budgets. They can designate for one month an assistant pastor, a deaconess or any other paid worker to do co-operative visitation work. A month of time devoted to continuous work of that kind will save itself, if the substitute for that use of the time is miscellaneous efforts and errands, all over the town, to look up people who might be ministered to. Co-operative visitation will disclose to every communion the churchless families of its faith in an area larger than its own church visitors possibly could reach, and the systematic ministry of the Church to the creedless Protestants, which attends the co-operative parish system, changes the search for families from a competitive scramble into a dignified Christian service to the community.

Federation of Churches.

14th Assembly District.

Fourteenth Street Presbyterian Church,

2d Ave. cor. 14th St.

Sunday Services—11 a. m. and 8 p. m.

Sunday School, 9.45 a. m.

Second Avenue Baptist Church,

Second Ave., above 10th St.

Sunday Services—11 a. m. and 7.45 p. m.

Sunday School, 2.45 p. m.

Eleventh St. M. E. Church,

11th St., near Ave. B.

Sunday Services—10.30 a. m. 4 p. m. (German) 7.45 p. m.

Sunday Schools, 9.30 a. m., 2.30 p. m.

Wood's Memorial Church,

Ave. A, cor. 8th St.

Sunday Services—11 a. m. and 8 p. m.

Sunday School, 2.30 p. m.

Grace Chapel,

Fourteenth St., near 1st Ave.

Sunday Services—8 and 11 a. m., 8 p. m.

Children's Service, 9.30 a. m., Sunday School, 2.30 p. m.

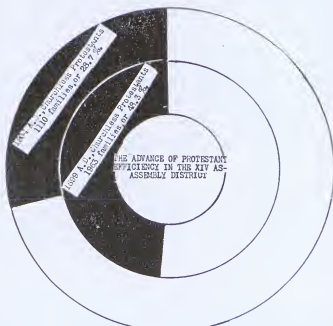
St. Mark's
Parish.

The Church—10th St. and 2d Ave.
Sunday Services—8 and 11 a. m., 8 p. m.
Sunday School, 10 a. m.

The Chapel—10th St. and Ave. A.
Sunday Services 9.30 a. m., (German) 8 p. m.
Sunday School, 3 p. m.

1902 February 1902

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	



Lutheran Church of the Messiah, Greenpoint, located by the Federation's canvass.

THE COMITY BUREAU.

In the autumn of 1902 a friend of comity in church work gave, at the Hotel Plaza, a dinner to the secretaries of the various church extension societies of the city. The purpose of it was to acquaint them with the fact that the Federation's minute studies of the Federal Census figures of 1900 enabled it to give them intelligent advice concerning the placing and planning of new ecclesiastical enterprises.

It was a great gratification that all the officials present at that time committed themselves to communicate to the Federation, as early as possible, information concerning all projected church enterprises, and to procure from it in turn all information in its possession concerning the projects of other communions.

If this were faithfully done in all instances, it would in itself be an automatic check against overlapping in church work.

But this is not the final word on co-operation in church extension. At the present time the first efforts are being made for holding, in connection with the tenth annual meeting of the Federation, a public meeting, when the question of church extension in the city shall be co-operatively considered and forwarded.

For this meeting the Federation will make authentic church and population maps, and when these are issued, and the same Federation maps are before all church extension societies, there will undoubtedly be an increase in comity conference between the secretaries of the various extension societies, most of whom, as a matter of fact, are now members of the Federation's Committee on Extension.

The fact that the Federation has closely studied the city—all nationalities of it and all neighborhoods of it and all communions of it—is now widely known. As a result almost every day brings inquiries to its office from individual churches needing more definite information concerning their immediate or general neighborhood. When the Broadway Taber-



Public Bath, Ninth avenue and Forty-first street, located in conjunction with the A. I. C. P.

nacle, for instance, occupied its new building, its pastor sent a long list of inquiries to be answered, all such inquiries bearing directly upon the policy by which the new equipment should be brought to its highest utility. When the Church of the Holy Communion was looking for additional endowment, to permit it to remain forever on its present site to love and serve the people, it was furnished with the figures of the resident population in its immediate vicinity, and the fact that the Federal Census of 1900 showed such a large remaining permanent population was undoubtedly of use in securing for its endowment proposition a favorable consideration and issue.

The united churches of New York, through the Federation's Sociological Inquiry Bureau, which is always connected in its practical operations with its Comity Bureau, can today get information about every neighborhood and nationality in the city such as cannot be had for united church work in any other city of Christendom.

PUBLICATION DEPARTMENT

In 1900 the Federation began to issue its publications in magazine form. Previous to that time all its publications had dealt simply with specific districts. When magazine form was adopted the Federation was as free to make the "quarterly" carry the results of district inquiries as before, and in addition the "quarterly" could carry general information of value to the churches of the city.

Hence in the autumn of 1900 FEDERATION contained not only an account of the sociological conditions in the Seventeenth Ward of Brooklyn, but also a preliminary comment upon the results of the Federal Census of June, 1900, so far as then announced.

Ever since that time each number has contained matter not only concerning particular districts, but concerning general racial and religious conditions in the whole city. The Federal Census volumes have been searched from cover to cover, for facts about New York. The information has been collated, interpreted, correlated, reduced to chart form, and issued to the general public which never sees the Federal Census reports.

Quotation has already been made from the columns of the press concerning the earliest publication of the Federation. Quotation can here fitly be made of comments upon FEDERATION as a medium for acquainting the public with general population facts.

The sixth number of Volume III of this valuable publication comes as a Lenten message to the Christian Churches of New York. It deals most fully with "Religion in Greater New York," and by means of maps, diagrams, statistics and other carefully compiled information shows the present condition and problems in various part of the city. It has meant an immense amount of labor and skill to gather, tabulate and publish this material. It is ammunition for editors, pastors and city mission workers.—*The Missionary Review of the World*.

Not merely the churches, but also the public generally, are indebted greatly to the organization known as the Federation of Churches for its intelligent and systematic sociological studies of the city of New York. The statistics are gathered with a thoroughness and accuracy, from which even the Federal Census might obtain a valuable lesson. Moreover, we have never seen statistics tabulated and interpreted more skillfully than are those of this Federation. They are presented in a way to afford the fullest attainable light on the sociological situation to which they relate.—*New York Sun*.

In addition to its value for New York's workers, FEDERATION has fulfilled a useful function in spreading abroad through the country acquaintance with the Federation's ideals, results and methods. It has gone into the hands of the most progressive Federation workers in our country; has been used as a text book by Prof. Graham Taylor in Chicago Theological Seminary; purchased in large quantity for the Sociological Seminar of Columbia University; and has here and there been the main cause of the formation or development of local and State federations, e. g., Hartford, Conn., Providence, R. I., and Berkeley, Cal.

If the Federation had been willing to send it free of charge outside New York City, it could have been even more useful in this direction, but as the New York work is in and for New York City, the Federation insists that its publications always shall be paid for.

In the publication of FEDERATION every possible device has been employed to reduce its cost to the minimum. Since 1899 all the statistics that it has printed have been produced from photographic plates, the cost of which is less than one-half that of hand-setting.

New inventions in graphics, arising from the fact that Mr. Laidlaw is an expert amateur photographer, have still further reduced its cost, and increased its usefulness.

The number of pages issued by the Federation in ten years—most of them eight by five in type—has been over 2,600,000. Over twenty publications have been issued, and their printing cost has been \$8,100.

The Federation has received from givers outside the city for the conduct of its work about \$2,000, none of which in all probability would have come to it but for FEDERATION, and so generous a sum of money came to the city for the building of a church revealed to be necessary by one of the early publications that it can practically be said that FEDERATION has not only paid for itself, but contributed \$24,000 to meet the expenses of other departments of the Federation's work.

From 1888 to 1902, apart from the annual meetings of the Federation (1896-1901), there were no general gatherings of the Christian workers of New York City.

In 1902 the Federation held a four days' conference in the Broadway Tabernacle, with morning, afternoon and evening sessions.

Sixty-three speakers were announced upon the program, and sixty-two of them actually attended, the only absentee being the sole representative of the Jews invited to speak, Rabbi Gustav Gottheil, whose illness alone prevented his fulfilling his appointment.

The results of that conference are apparent in the sympathy of religious bodies in New York for one another,

and the published report of the proceedings is one of the most interesting volumes that a Christian worker could possess.

The general theme of this conference was "The Redemption of Our City."

In 1903 a second conference was held on "Immigration, the Tenements and the Saloon as Sources of New York's Moral Problems," and many notable papers and addresses were presented at that time.

In 1904 the Federation held its annual meeting in its own office, being too much occupied to do anything more, and in 1905 there was an afternoon meeting only in the Fulton Street Prayer-Meeting room. In 1906 there will be a conference which will deal specifically with church extension and church administration.

Pacific Theological Seminary

DEPARTMENT OF
HOMILETICS AND PASTORAL THEOLOGY
PROFESSOR CHARLES S. MASH

Rev. Walter Laidlaw, Ph.D.

11 Broadway.

New York.

Berkeley, Calif., July 31, 1907.

Dear Sir & Brother:-

Returning from vacation, I find here your "Federation Hand-book of Population & Religion," & a programme of your Conference on "The Redemption of Our City." I want to thank you heartily for them both & assure you I shall seek their honey for myself & others. I see no price upon the Hand-book, so I venture to enclose one dollar. If caught to add more, please let me know. If you do not sell the book, please put the dollar into your work. Am I too late in ordering a copy of the verbatim

report of the Conference on "Redemption of Our City"? If not, please send me a copy, for which the price, one dollar, shall be forthcoming.

One need not wish you success; you have it, marvelously. May the Lord maintain & increase it!

Fraternally & gratefully yours-

C. S. Mash

10 Seaman Avenue,
New York

June 6, 1904.
Rev. Walter Laidlaw, R. R.,
11 Broadway, City;
Dear Dr. Laidlaw,

Your lecture last evening in the Mount Washington Church concerning the population of Greater New York, & it needs was very instructive & stimulating, & I wish that many more might have heard it. Some of the diagrams & pictures brought before the audience by the stereopticon were startling. They clearly show the complexity of the problem to be solved here by the moral & religious forces of the metropolis, and they serve an admirable purpose in impressing upon those who may have the privilege of listening to you the need of intelligent and effective cooperation on the part of those who love righteousness and purity, and, as well, the immense usefulness of the Federation of Churches & Christian Organizations in New York City. I hope that

all the churches of the metropolis may have an early opportunity to hear the lecture.

GEO. S. PAYSON.

LECTURE DEPARTMENT

In 1903 the Federation added a lecture department to its activities.

The purpose of this department is to extend the acquaintance of the public with the racial and religious conditions of the city.

It was felt that the publications of the Federation, issued in a small edition, go into the hands of comparatively few, and that, containing exact reference matter, their information needed the popularizing which a stereopticon lecture prompts and permits. With this end in view, Mr. Laidlaw reduced to lantern slide form many of the most effective charts which had been formerly prepared for publication purposes.

This collection of slides has grown until it now numbers over 250.

Nearly all of them are from the copyrighted publications of the Federation.

They are at the service, however, of all workers for human welfare in New York, and while the Federation hopes, through them, to acquaint whole congregations with the information which the publications bring in most instances only to the knowledge of each congregation's pastor, the Federation has already been glad to put them at the disposal of church extension secretaries and individual pastors, and will continue so to do.



Two of the Vacation Bible School Workers at the Italian Tent, Manhattan.



SCHOOL NO. 14.

Union Avenue Chapel (Bap.), 90 Union Avenue, Brooklyn.

VACATION BIBLE SCHOOLS DEPARTMENT

In 1905 yet another department was added to the Federation's work.

Mr. Laidlaw's studies of the city's population, and of the distribution and equipment of churches in its various localities, led him to believe, as early as 1902, that an effective work for the childhood of the city, interfering in no way with the activities of any existing religious or philanthropic organization, could be organized and administered by the Federation to the advantage of the child life of the city.

He suggested to Rev. Robert G. Bo-ville, who had just retired from the secretaryship of the Baptist City Mission, and who had developed a Vacation Bible Schools work in connection with that society, that the children's work he had been carrying on was pre-eminently desirable as a federative effort for the childhood of New York.

The general idea of the Department was to gather in from the streets the children of tenement sections during the months of July and August, and to give them, in the comparatively cool church buildings, five days a week, objective religious instruction, free from denominational taint, supplementing it by such manual training as would allow the teachers to get into closer contact with their pupils, and prove a philanthropic service in the heated summer time.

The experiment has more than justified itself.

Fourteen schools were carried on, July and August, 1905, in churches of seven different communions, with an enrollment of 4,127 children and an average attendance of 1,041.

The children were of all nationalities and creeds.

They were given 33 Bible lessons—the girls 33 lessons in sewing, and the boys the same number in hammock- and basket-making; and the very best hymns and the most classic passages of Scripture were put into the memories of both boys and girls.

The teachers were 50 college men and women who, for a slight remuneration, spent their vacation in New York, and gave their hearts to the little folk of the city,—gaining, in turn, their affection, and, ministering to them one by one, ministering also to the heart's desire of the Great Lover of childhood who said, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."



SCHOOL NO. 8.

Phelps Settlement (Pres.), 314 East Thirty-fifth Street.

PRESENT MANAGEMENT.

In 1901, at the suggestion of Mr. William Earl Dodge, the Federation's Constitution and By-Laws were revised, and steps were taken to incorporate the organization.

At the meeting of the Council held to consider this question, the actual motion to incorporate was offered by the Hon. Seth Low, and Mr. Low in making the motion testified that the organization had already accomplished more than he could have hoped.

The incorporation of the organization was formally ordered at a meeting held in the John Street M. E. Church, August 14, 1901, and September 11, 1901, by order of the Hon. David McAdam, Justice of the Supreme Court of the State of New York, The Federation of Churches and Christian Organizations in New York City became a body corporate and politic, pursuant to the provisions of the Membership Corporations Law.

The spirit of the new Constitution adopted in view of this incorporation was essentially the same as that of the old, but the By-Laws and some specific features of the Constitution were entirely changed.

Mr. Dodge suggested that the incorporated Federation, to the end of distinguishing it more clearly from the New York State and National Federations, should abandon the word "Workers" and adopt the term "Organizations" in its title.

The National organization had been requested through Mr. Dodge to adopt a designation which would enable the New York public to distinguish the two lines of work, but this was not done.

The legal title of the federation which is at work in and for New York City is THE FEDERATION OF CHURCHES AND CHRISTIAN ORGANIZATIONS IN NEW YORK CITY.

Denominational representation in the Board of Directors was abandoned at this time.

It was Mr. Dodge's idea that, while the leading religious communions should be equitably represented in the Board, the membership of the Board

should be drawn, in the main, from laymen, affiliated with churches already in the active membership of the Federation, and the Constitution of the organization so specifies to this day.

The Board is thirty in number, the maximum allowed by the law under which incorporation was effected. It is impossible under that law to represent every religious communion in New York City, for there are more than twice thirty Christian religious communions in New York.

But in the Sub-Federations, and in the general membership of the organization, all Christian bodies have parity of opportunity to seek, serve and save the people of the city.

ENDOWMENT.

The Federation is not only an incorporated body at this time, but an incorporated body seeking an adequate endowment, and provided with a self-perpetuating board of trustees to direct the investment and expenditure of funds contributed to endowment purposes.

These trustees are Hon. Charles A. Schieren, ex-Mayor of Brooklyn; Hon. Elgin R. L. Gould, formerly City Comptroller of the City of New York, and Harvey E. Fisk, of Fisk & Robinson, bankers, Treasurer of the Federation at the present time.

These trustees are not in the nature of a fluctuating Finance Committee, whose membership might change from year to year, but a permanent and self-perpetuating holding and investing body of trustees.

At a meeting of the Board of Directors, held October 10, 1905, an endowment of \$700,000 was recognized as necessary to provide for the following staff of twenty-five workers:

- One Executive Secretary.
- One Assistant Executive Secretary.
- One Field Secretary.
- One Chief Visiting Fellow.
- Ten Assistant Visiting Fellows.
- One Chief Tabulator.
- Four Assistant Tabulators.
- One Librarian.
- Two Deaconesses.
- Two Amanuenses.
- One Special Work Secretary.
- And for adequate headquarters.

Appeal for this endowment will be made in specific form before the close of the current year, and that it will be necessary for New York to have it to provide for federative work within its own borders is shown by the results of the meeting held October 24, 1905, in the Central branch, Y. M. C. A., Brooklyn, of which the Brooklyn Eagle, of the succeeding day, has this record:

The Rev. Dr. C. D. Case presented the following resolution, which was passed:

Resolved, That we 150 ministers and laymen representing all denominations of Brooklyn, assembled at the Central Branch of the Young Men's Christian Association, October 24, 1905, express our approval of the principles and methods of action of The Federation of Churches and Christian Organizations in New York City, and that we recommend the co-operation of our various churches with the Federation as a part of our programme in fulfilling the mission of the Church.

The Rev. Drs. Charles Edward Locke, H. F. Dewey, Cleland Boyd McAfee, C. D. Case and the Rev. Howard Melish were, on motion, appointed a committee to nominate a committee representing all the denominations, and of a representative character, to formulate a plan of co-operative house to house visitation. This committee will meet in a few days.

This nominating committee reported, November 14, 1905, a list of 125 clergymen, Y. M. C. A. and City Mission workers, and over 75 were present to receive the report.

The report further recommended the division of Brooklyn into nine Sub-Federation areas, and the immediate adoption, as widely as possible, of a co-operative parish system, whose ideals and methods shall be in harmony with the Federation's pamphlet "Civic Evangelism."

The appointees of the nine sections at once met; each section chose a chairman and secretary, and the co-operative parish system is at once to be put into operation, on the widest possible scale, in the Borough of Brooklyn.

It is hoped that, by the end of 1906, the whole borough will have been effectively organized.

That this end may be realized the Federation needs not only an enlargement of its resources for current expenses, but the stimulus and encouragement which would result from endowment gifts, witnessing, as they would, to the fact that the Federation, in its first decade, has developed a method of co-operation which, in scope and spirit is genuinely civic.

The Federation has entered upon its second decade.

When it started its work there were many who said that it would not last a year.

There is at least one letter in its files from a very prominent religious worker in the city who, when it had been less than three months in existence, thought it was already dead.

He prophesied that the religious communions of the city would not co-operate for the financial support of any kind of Christian movement.

The result has been entirely otherwise.

The Federation today receives financial support from a larger number of communions, in all likelihood, than any other organization in the city.

To be sure, many of these contributions are for its publication account, but if the publications were of no use the subscriptions would be discontinued, and inasmuch as, they as a rule are sacredly kept up, it must be true that a federative religious publication is proving its value.

The very fact that so many religious bodies are combining to support the work of the Federation and that the constitution of the organization states that its object is to "organize and assist the churches and Christian organizations of New York City for co-operative work in behalf of the spiritual, physical, educational, economic and social interests of its family life; and to represent the Christian sentiment of the city in regard to moral issues"—these very facts show that the Federation is the natural medium for carrying on under its auspices, all co-operative Christian enterprises that cannot better be carried on by a separate organization.

The Federation can not only be a Clearing House for district co-operation, but a medium for the special co-operation of the Christian public in New York for enterprises such as the Vacation Bible Schools, special evangelistic campaigns, and other religious and even philanthropic projects.

The Church once stood out upon the skyline of the city wherever one might look. Its steeples then out-towered the chimneys of manufacturing and the centers of commercial undertakings.

The skyscraper now has the skyline of New York, and the Church must get out into the streets, and seek and serve and save the people.

Bricks and mortar once sufficed to put the Church before the thought of every man, but if it ever again becomes civically dominant it will be by the humble and helpful service of flesh and blood.

The Incarnation in the days of Jesus was not in the splendid temple on

Mount Zion, but in the flesh of Him who went about doing good. Christ will win in the City of New York not through church buildings, but through Christian brotherhood. The civic evangelism that will seek, serve and save the people through systematized Christian visitation, systematized Christian ministry, systematized Christian vigilance and systematized effort to discover and realize the whole expectation of Jesus in New York will continue the Incarnation.

Jesus "began to do and to teach" in thirty-three years of earthly life. The Church must continue His biography and His Incarnation, and when it so works it will not only teach, but do.

Civic Evangelism

The Goal of the Federation



The problem of the time is the problem of the city.

He in whose name all Christian events are recorded, has not brought down to earth, anywhere, as yet, a perfect city.

The same Lord has given New York Christians the opportunity and responsibility of working in the city which is soon to be the largest of the world.

No city in the world is yet thoroughly Christian, but He who wept over Jerusalem shall yet, when His Messianic destiny among mankind is fulfilled, rejoice over the cities of the world.

"There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof (though it be so planted as to promise no crop at all) shall shake like Lebanon, and they of the city (devitalized by sin, want and disease) shall flourish like grass of the earth."

CIVIC EVANGELISM

is herein interpreted to mean:

THE GOSPEL FOR THE WHOLE PEOPLE THE WHOLE GOSPEL FOR THE PEOPLE

It therefore includes:

THE ADOPTION OF A COOPERATIVE PARISH SYSTEM in the work of New York's Churches for:

- A—Systematized Christian Visitation of the Whole People.
- B—Systematized Christian Ministry to the Children; and to the Distressed in Mind, Body, or Estate, of each Cooperative Parish.
- C—Systematized Christian Vigilance against Neighborhood Vice.
- D—Systematized Christian Effort to Discover and Realize the Whole Expectation of Jesus in New York.

Postulates of this Pamphlet, pages C-D
Cooperative Parish System, pages D-G

Scope, p. D;	Objects, p. D;
Method, p. E;	Visitation Value, p. E;
Ministry, p. F;	Vigilance, p. F;
Proof of Value, pp. F-G.	

Plan in Detail, - - - - - pages G-H
Chronology of System, - - - - - pages H-I
Christ and the City, - - - - - page A

For copies of these pamphlets apply to "Federation," 11 Broadway

HE FEDERATION OF CHURCHES AND CHRISTIAN ORGANIZA- TIONS IN NEW YORK CITY.

Clearing-House and Conning-Tower for churches with (exempted) valuation of \$178,598,790, and institutions with additional valuation of \$47,894,800—total \$226,493,590 (City Record, 1905), with their associates in time to come—additions 1904-1905, \$9,799,395.

CLEARING HOUSE ENDOWMENT PLAN.

The endowment suggested would enable the Federation:

(1) To make a religious and social census of one-fifth of Greater New York, every year, by its own paid workers, thus covering the whole city once in every five years, with inquiries requisite for the intelligent location and administration of religious and charitable institutions, and for an equitable and efficient subdivision of the city, among its churches, into co-operative parishes.

(2) To distribute the results of religious censuses yearly taken, in such parishes, by church workers—thus providing, when co-operative parishes, covering the whole city's area, are accepted, for a *yearly religious* census of the whole city, and discovering to the churches all churchless families.

(3) To organize, *and assist*, when organized, the churches of each of the city's seventy-seven political subdivisions into Sub-Federations, to locate and combat the vicious resorts of their neighborhoods.

(4) To direct AND ASSIST each Sub-Federation in co-operation on behalf of the spiritual, physical, educational, economic and social interests of the family life of its neighborhood, along lines suggested by the Federation's five-year and yearly study.

(5) To institute and conduct such co-operative Christian enterprises, e.g., the Daily Vacation Bible Schools, Evangelistic Campaigns, etc., as are needed to supplement the habitual work of the churches.

The endowment should provide:

(a) The entire expense of (1).

(b) Materials, oversight and distribution of (2)—all other expense being assumed by the churches, which would average \$30 apiece—a sum, though small, requiring decided sacrifice on the part of many of the smaller churches in tenement neighborhoods.

(c) A varying percentage of the cost of (3). The co-operative district plan would enable the churches to *locate*, and some Sub-Federations could from their own resources *combat* the vicious resorts. But in many Sub-Federations a central Federation worker would need to be detailed to assist. In some cases the central Federation would need to locate the resorts, for the visitation of districts would not be absolutely simultaneous, while the onslaught on vicious resorts would awaken largest interest if inductive of the whole evil of a political subdivision.

(d) The organization only of (4). The balance should be the common care of all the churches of the city.

(e) Oversight only of (5). The balance should be the concern of the Christian public. At first only the oversight of the Children's Department or Summer Work Department, as it may be termed, would need endowment. Others could be provided for as organized and proven. It is to be expected that the endowment would not only provide for the thorough efficiency of the New York Federation, but for a training school for Federation secretaries in other cities. There are already thirty-eight American cities of over 100,000.



Official Minutes Organization Meeting

The following are the complete minutes of the meeting of May 13, 1895:

Pursuant to the call issued in the attached circular, a meeting for the purpose therein stated was held in the trustees' room, United Charities Building, on Tuesday afternoon, May 13, 1895, at 4:30 o'clock.

Present: Rev. Drs. Stimson, Beckley, Sanders, Philpott, Strong, Atterbury, Hegeman, Brouner, Laidlaw, and Messrs. Beckman, Isaacs, Graham, Bussing, Powers and McClintock.

The meeting was called to order by Rev. Dr. Sanders, who asked Dr. Stimson to open the meeting with prayer.

On motion, Mr. McClintock was requested to act as secretary.

The chairman briefly called the attention of the meeting to the steps leading to the present meeting, mentioning the meeting of the Union Seminary Alumni Club on the 13th of March, at which resolutions were adopted looking toward a federation of the churches of New York City for the purpose of organizing and utilizing all agencies fitted to bring Christ into the homes of our city, and also referring to the fact that a committee, representing the denominations in the club, was appointed for the purpose of inaugurating steps leading to the formation of the proposed federation. The chairman then called on Dr. Hegeman to present the report of the committee.

The report entered with interesting detail into the condition of the people of certain sections of our city, and readily showed the necessity, as well as the opportunity, of some such steps being taken as contemplated in this movement, and after discussion thereon, Dr. Atterbury offered the following resolution:

Resolved, That we hereby organize a Federation of the (Christian) Churches of New York City, for the purpose of confederation and co-operation in the matter of applying the Spirit of Christ to every need of every home in the city as far as possible.

Mr. Beckman expressed his pleasure and his

readiness in seconding the resolution, and was followed in the same spirit by Drs. Philpott and Beckley and Mr. Isaacs.

Dr. Stimson, after further discussion, made the following motion as a substitute for the one of Dr. Atterbury:

Resolved, That we do hereby form a Council for federating and extending the work of the churches in the city of New York.

This was seconded by Mr. Bussing, and on being put to a vote, was declared carried by the chair.

Mr. Laidlaw made the following motion:
Resolved, That a committee be appointed by the chair, to print the resolution already adopted by this meeting, appending thereto the signatures of those who have already expressed their sympathy with its spirit, and to procure the signatures of others.

Resolved, further, that this committee call a meeting to complete the formation of the Council in the autumn.

It was seconded and carried, and the chair appointed the following as a committee: Drs. Hegeman and Stimson and Mr. Beckman.

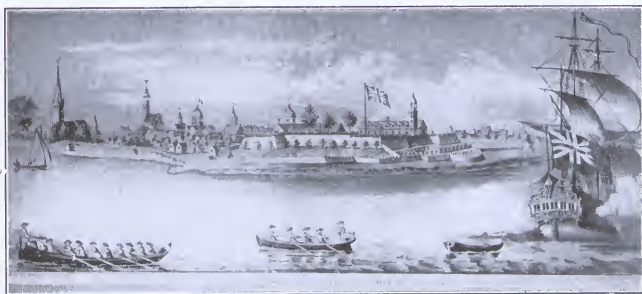
The following resolution was moved by Dr. Hegeman, and being seconded, was put to vote and carried:

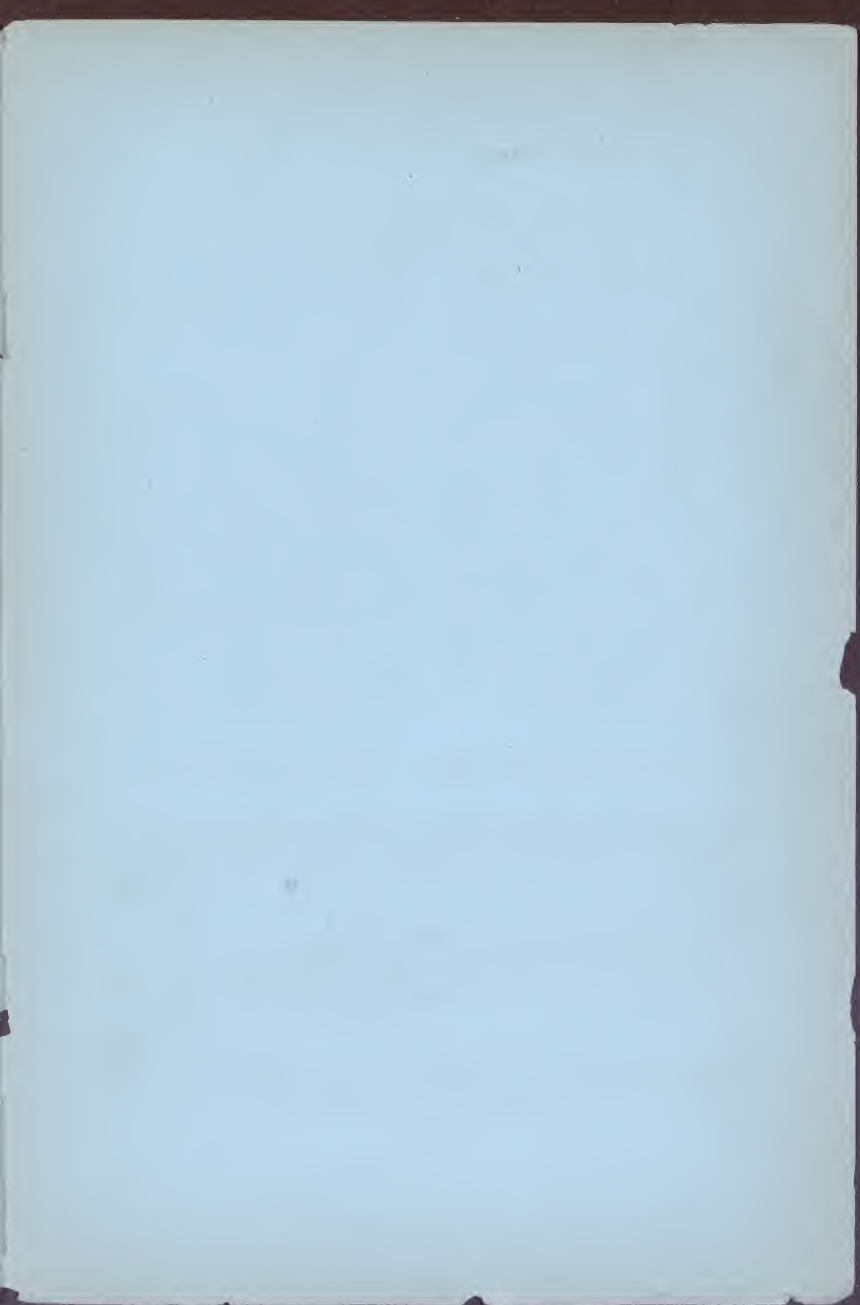
Resolved, That a special committee be appointed to secure as exact a knowledge as possible of the distribution of our churches, schools, charities and saloons in the Fifteenth Assembly District; also the resources of workers and moneys at command of the churches, their extent and method of work, the clientage of each church, characteristics of the community and how co-operation might be more effective. Also how the special functions of existing institutions may be used to aid the co-operating churches in reaching the un-churched and what agencies may best be used to secure the physical, social and spiritual good of those who are hostile to church influences. The chairman requested Dr. Hegeman to act as chairman of this committee, which he consented to do.

It was moved that the secretary convey the thanks of the members present for the use of the trustees' room in which to hold the meeting to the officials of the United Charities Building.

(Signed) THOS. L. MCCLINTOCK,

Why Federate New York's Churches







Vano 3
K513

FEDERATION

APRIL, 1906.



In This Number :

- Religion in Greater New York, 1855-1905
- Greater New York and Largest New York
- The Congestion of Manhattan Island
- Immigration, Port of New York, 1900-1905
- Nationality Distribution in Brooklyn
- Federation and Evangelistic Work in Cities

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FEDERATION

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FEDERATION.

Vol. 4.

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No. 3

The present number of FEDERATION was ready for press when the bulletin referred to in the article on the distribution of population on Manhattan Island came to hand.

That bulletin, the basis of the article on "The Congestion of Manhattan Island," contained so much matter of importance for the study of "Religion in Greater New York, 1904 and 1905," that the greater part of the latter article has been re-written.

No one who desires to adapt religious and philanthropic activity to actual conditions will regret the inevitable delay of the issue of this number from the beginning to the end of Lent, for the delay enables Church and Charity to be abreast of State in the use of the Census of 1905.

It is to be regretted that the Evangelistic Committee of Greater New York cannot be classed among the organizations carefully adjusting activity to actual conditions.

In a report put forth by the Superintendent last autumn, and too hastily edited by two members of the committee, are three illustrations of a tendency to create sensations and sentiment through the use of reckless imagination rather than rational investigation in appealing for and applying money to the moral welfare of the community.

The report says, page 64, that

"A single block near one of our tents is reported to contain 10,000—the population of a large number of towns throughout the State of Pennsylvania, Ohio and the West, in which eight to twenty churches exist, while here in this block referred to, there is but a single mission and no evangelical church."

There is no block in New York city containing 10,000 people, or half of 10,000 people. The most populous block in the city (see FEDERATION, December, 1904) has but 4,105, and is bounded by Avenue B, Avenue C, Second and Third streets.

The block opposite the Sixtieth street tent of the Evangelistic Committee last summer contained, in 1900, only 2,741 people.

The block in that neighborhood with the largest population is bounded by Sixty-first and Sixty-second streets, Tenth and Eleventh avenues, and is not "opposite" the tent. It had 3,797 in June, 1904.

The misleading information was obtained, it is claimed, from a policeman; the policeman in turn got it from his predecessor on the beat. The information is mythical, nevertheless, and it has led the Rev. Fred Hovey Allen, in the January, 1906, *Home Missionary* (Congregational), into the following extravaganza, against which FEDERATION protests as an outcome of the use of imagination rather than investigation in instituting and conducting new religious agencies in our city. Dr. Allen is not responsible for the extravaganza; the official report is quoted too frequently to impugn him:

No greater mission field in the world than that comprised within a distance of 25 miles of the City Hall of New York. Why? Because one-tenth of the population of the United States approximately dwells there. Will not the saving power of such a proportion of our people, when thoroughly enthusiastic and deeply engaged in saving men, become the power of life to a waiting nation?

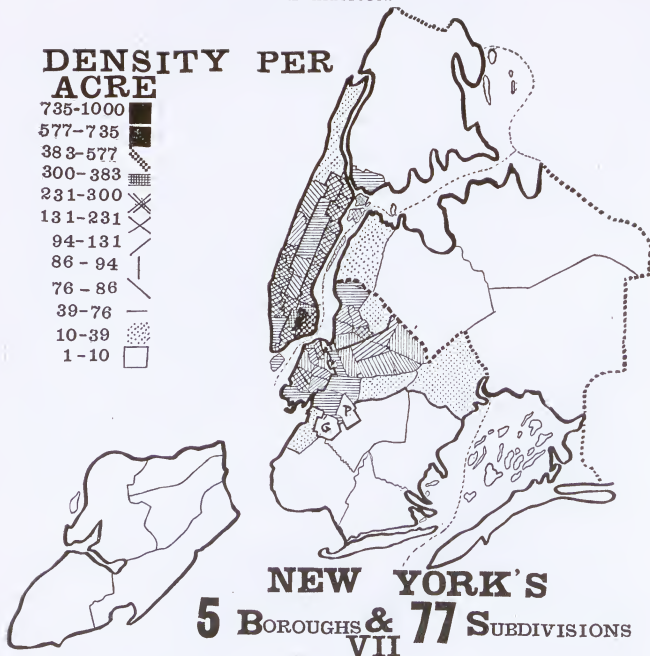
One tent was pitched last summer near one block in this city—a block covering less than an acre—in which dwell 10,000 people. There are towns west of the Hudson River, and perhaps east of it also, with the same population of this one block, in which there are from eight to fifteen churches, while here in this block there is no evangelical church and but one little mission. What sort of people are these? The accompanying illustrations will answer that question. The section is known as Hell's Kitchen. It is the hiding place for thieves, murderers, of harlots, drunkards and gamblers; of every kind of lawlessness and race hatred; a place of riots, of superstition and wickedness of every kind; suicides, infanticides; of demons and devils of every stamp. Yet should such a name be applied to a community of 10,000 people in the chief city of the New World? Is it not an impeachment of the Christian church of the nation? An impeachment of the twentieth century?

It is an unconscious libel to speak of the block bounded by Sixtieth and Sixty-first streets, Tenth and Eleventh avenues, in these terms.

It has neither the quantity nor the quality of people stated.

This section is not known as "Hell's Kitchen" in any literature published in New York except the literature of the Evangelistic Committee.

"Hell's Kitchen" was south of Forty-second street, but, for pic-



The densest district of Manhattan has under 730 per acre, the densest block 1,200. The "10,000 per acre" of excruciating imagination would compress the whole human race within the limits of New York, for $10,000 \times 209,218 = 2,092,180,000$.

turesque purposes, the name has been transferred by the committee to a community whose characteristics are better described by the local term, "San Juan Hill."

The same report states that "within twenty-five miles of City Hall, New York, one-tenth approximately of the United States' population dwells."

The population of the United States in 1900 was 76,149,386, excluding the insular United States. The present population of the continental United States is probably about 82,600,000. One-tenth of this amount is 8,260,000. The present population of a circle, centered at City Hall with twenty-five mile radius, is at most 5,900,000. The statement of the statistical imagination is therefore not even approximately true.

The most remarkable statement of

all, however, is that found on page 65: "The section in which the Italian tent has been placed should have 180 churches or more, where now it has only one, which is meagerly equipped."

This sentence is in connection with that previously quoted, which states that various towns of the country of 10,000 population have 8 churches (1 to 1,250 people), but that the block where the tent was had only 1 little mission (1 to 10,000 people). The report then continues: "At the same rate the section in which the Italian tent has been placed should have 180 churches or more."

Does this mean that it should have 180 churches because it has $180 \times 1,250$ population, or $180 \times 10,000$ population?

In either case the statement is utterly misleading.

There are 7 Protestant churches at least in the district where the Italian tent was carried on.

Its population in 1905, a month before the tent opened, as given by the State Census, was 70,696. The district to the south had a population of 105,156.

Whatever be the basis of the appeal for "180 or more churches," whether 1 to 1,250 people or 1 to 10,000 people, it is ridiculous.

The statement published in the *New York Observer*, last summer, that there are 100,000 Italians in the section bounded by Ninety-sixth and 116th streets, from Third avenue to the river, is even more ridiculous, and when it is further published that, in that whole section, there is only one evangelical church, whereas there were at the time two churches, under Protestant auspices, for Italians, in addition to many other Protestant churches, the conclusion is well founded that the Evangelistic Committee of Greater New York, under its present management, cannot be classed among organizations carefully adjusting activity to actual conditions.

It is to be hoped that, under the chairmanship of Dr. Schauffler, who knows the city so well, the work of 1906 may be given closer oversight, and that the editing of reports upon the campaign may not mislead the people of the whole United States as they have been misled by Mr. Allen's article above quoted, which article is based upon the official report of the campaign, and copiously illustrated by half-tones loaned by headquarters.

FEDERATION might say more upon this article, but it confines its comments to matters whereupon the community expects it to be well informed, namely, the racial, religious and social conditions of New York.

It would not comment even upon these but for the fact that its compiler was the discoverer to New Yorkers of the populous block on the West Side about which has been built up the myth which is today, ridiculous exaggeration as it is, believed by many in whose memory the Evangelistic Committee's report has lodged it.

For the exact truth about large and dense blocks in New York see FEDERATION, December, 1904.

FEDERATION issued in the autumn of 1905 a pamphlet entitled "Civic Evangelism."

It is herein reprinted, in view of the profound impression which it has made upon so many of the churches of our city.

The evangelism for which the Federation stands, namely, the all-the-year-round evangelism of co-operating churches, visiting their neighborhoods to discover and recover the churchless of all creeds, exercising moral vigilance in the interest of the home life, and studying and serving their community, has become surprisingly civic in scope in the intervening few months.

Brooklyn is divided up into nine sub-federation areas, in most of which the co-operative parish system will be put into operation during 1906.

The preliminary house to house visitation for this system is already completed in the Second, Third, Fourth, Fifth, Eleventh, Twelfth and Seventeenth wards; is under way in the First, Sixth and Tenth; will enter the Seventh, Ninth and Twentieth the middle of April; move to the Eastern District about the middle of May; to the Twenty-sixth Ward in September, and to other areas as the churches complete arrangements for beginning the co-operative system.

Meantime in the Seventh and Ninth Assembly Districts of Manhattan; on the whole of Staten Island; and, in all likelihood, in Long Island City, the same work will have been carried on.

The Fourteenth, Nineteenth and Twenty-first Assembly Districts are also continuing their co-operative organization.

Particulars of this extensive work, in which the Federation is employing at the present time over twenty people, will be given in the next number of FEDERATION.

THE GOAL OF THE FEDERATION of Churches and Christian Organizations In New York City

CIVIC EVANGELISM.

THE REV. G. CAMPBELL MORGAN, D.D., in
the Fifth Avenue Presbyterian Church,
August 22nd, 1905.

"As a social reformer I must consider the needs of the city.

But perhaps someone here would say, "I stand here not as a social reformer, but as a Christian." But every Christian is a social reformer—if he is not, he is an infidel. Every wound of humanity is a hurt to the godly man. Like all great cities, this city of New York is the abode of vast evil, but there is also a great deal of good to be found here. It is a city too that grows upon one who comes to it frequently, its fascination increases. It is a city of fine buildings constantly growing finer, of grand thoroughfares, of vast extent, and it is characterized by marvellous commercial enthusiasm. * *

The passion to build the city is right, but the principle upon which it is built is evil—the principle of godlessness. The great city is splendid in its opportunities, but we tremble when our boys go to the city, and we pray night by night for the girls who are compelled to live here without the protection of home.

Now the moment you cut yourself off from the world you cut the nerve of prayer. The heart that would pray truly must feel the world's agony. The Church is the company of the saved, whose one vocation is to save—those governed by the will of God who seek to bring others within that government. I would rather have ten men, caught by the divine passion and compassion, gathered together in a church, but mixing in the world, than one thousand dilletante church members, fooling with Heaven and frivolling with Hell."

Dr. Morgan then took up the relations of the individual churches to their own neighborhoods. He declared that it was the business of every church to know all about its own locality, to know every abode of vice, every man trap set to catch the souls of youth; and he applied this indifferently to churches in the slums or on great avenues. He also said, "I warn you in the name of God and humanity, don't insult a hungry man with a tract—give him bread. Nothing is so full of shame in a city as a church that does nothing to save men and women for whom Christ died."

—N. Y. Tribune, August 23, 1905.

OFFICIAL DECLARATION OF THE FEDERATION, APRIL 10, 1905.

A church should be more than a religious club. It should be the moral guardian of those in its neighborhood who cannot protect themselves. It should know what places and circumstances are injurious to God's cause. It should learn all that is necessary and should compel the civic authorities to enforce the laws.

A single church may not be able to make headway against organized vice and crime; therefore, in federation, the power of a United Church should be brought to bear in favor of its weakest associate.

Memorandum introduced by HON FRANK MOSS and adopted by the Board of Directors.

The Cooperative Parish System ITS VALUE AND NEED PROVEN

The 14th Assembly District (Manhattan) churches have cooperated on this plan since 1900, and propose always to work in that way.

By their devotion to the cause of Civic Evangelism they have given the churches of New York, and of the nation, A PROOF THAT FEDERATION AND MISSIONARY POWER ARE SYNONYMS.

They have done good to all men as they had opportunity, and the increase of the Protestant families with a church-home has been 20 per cent. in five years. A like result, throughout Greater New York, would add 200,000 to Protestant Church attendance. See pages F-G.

NEED.

The same system was put into operation on the West Side, 60th-120th Streets, in 1904-1905.

In February, March, April and May, 1905, from month to month the churchless of nearly every Protestant creed formed about the same percentage of its families. Protestantism, as a whole, had over 40 per cent. of its denominational families out of church; Roman Catholicism, had only about 10 per cent. of its families churchless.

The churchless Protestants without denominational attachments ("Unspec. Prot." on the accompanying chart) exceeded even the Jews in religious neglect, and outnumbered them by hundreds of families.

PERCENTAGES OF OUT-OF-CHURCH IN EACH DENOMINATION WITH TOTAL FAMILIES DISCOVERED MONTH BY MONTH IN COOPERATIVE VISITATIONS BETWEEN 60 & 120 STS., WEST OF THE PARK DURING THE MONTHS FEB., MAR., APR., MAY, 1905.....

	FEB.	MAR.	APR.	MAY	1905	1904	1903	1902	1901	1900
Jewish	100	100	100	100	100	100	100	100	100	100
Congregational	100	100	100	100	100	100	100	100	100	100
Unitarian	100	100	100	100	100	100	100	100	100	100
Methodist	100	100	100	100	100	100	100	100	100	100
Universalist	100	100	100	100	100	100	100	100	100	100
Episcopal	100	100	100	100	100	100	100	100	100	100
Lutheran	100	100	100	100	100	100	100	100	100	100
Baptist	100	100	100	100	100	100	100	100	100	100
Presbyterian	100	100	100	100	100	100	100	100	100	100
Reformed Dutch	100	100	100	100	100	100	100	100	100	100
Roman Catholic	100	100	100	100	100	100	100	100	100	100
All Protestants	100	100	100	100	100	100	100	100	100	100
UNSPEC. PROT.	100	100	100	100	100	100	100	100	100	100
Total families involved	14,557									

See also "Why Federate New York's Churches."

When all assembly districts or wards of Greater New York are parished, studied and served according to their needs, the Christian religion in New York will have a complete civic expression.

"One accent of the Holy Ghost,

The listening world hath never lost:"
what limits can be set to the good of a system which would seriously apply the whole Gospel to the people, and the Gospel to the whole people?

GREATER NEW YORK AND LARGEST NEW YORK, 1905.

Within a circle of nineteen miles radius, centred at City Hall, there had been an average growth in population of 18 persons per hour, 434.2 persons daily, during the five years June, 1900-June, 1905.

During the decade 1890-1900 the hourly increase within this same circle was 14.7 persons.

It took four minutes in the closing years of the last century to add one person to the living aggregate of this circle; in the first five years of the twentieth it has taken slightly over three minutes.

Within this circle there lived, in 1890, 44.7 per cent. of the entire population of New York and New Jersey; in 1900, 50.4 per cent.; while today 52.9 per cent. of the 10,210,815 people whose commonwealth issues are determined at Albany and at Trenton live within nineteen miles of the New York Post Office.

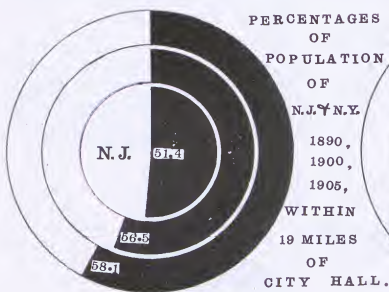
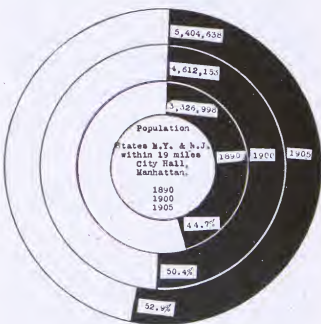
These statements are based upon a detailed tabulation of the censuses of New Jersey and New York as taken in June, 1905.

The detailed figures of the New Jersey and New York censuses, with interpretative comments, are here presented.

"Greater New York," in this article, denotes the legal municipality of five boroughs which became an administrative entity in 1898. A yet greater New York may some time include Westchester County and Nassau. "Largest New York" can fitly



designate a territory west as well as east of the Hudson, and the population living within a circle whose radius, centred at the City Hall, reaches



the farthest point of the territory of "Greater New York," which at present is Tottenville, a little above nineteen miles from Mayor McClellan's chair.

Table 1.

GREATER NEW YORK'S POPULATION.

	1905.	1900.	1890.
Manhattan	2,112,697	1,850,093	1,441,216
Bronx	271,629	200,507	88,908
Brooklyn	1,358,891	1,166,582	838,547
Queens	198,241	152,999	87,050
Richmond	72,846	67,021	51,693
	4,014,304	3,437,202	2,507,414
Ten Years' Gain.....		929,788	
Five Years' Gain..	577,102		

Comments.

1. During the years 1890-1900 Greater New York added a new name to its population roll every 5.5 minutes; in the years 1900-1905 one in every 4.4 minutes.

In the decade 1890-1900 the annual increase of the population of Greater New York was less than the equivalent of an Albany; 1900-1905 little less than the equivalent of a Syracuse.

	1890-1900.	1900-1905.
Annual increase	92,978	115,421
Daily increase.....	254.7	316.2
Hourly increase.....	10.6	13.1

Albany's population, 1905, was 98,374; Syracuse's, 117,503. Buffalo's whole population is 376,587; New York's five year gain, 577,102.

2. The increase in the five years, 1900-1905, was more than three whole cities of the size of Providence, and greater than the whole population, in 1900, of any city in America except Chicago and Philadelphia.

3. Greater New York's increase, 1890-1905 (1,506,890), was half a million more than the whole accumulated population of London from its founding in 61 A. D. to 1801 A. D., the population of London, 1801, being 958,863.

INCREASE
GREATER NEW YORK
1890-1905
1,506,890

LARGEST
NEW YORK'S
GAIN
1890-1905
2,077,640

LONDON
958,863
ST. LOUIS
575,238
NEWARK
283,789
JERSEY CITY
232,699

Table 2.

LARGEST NEW YORK'S POPULATION.

	1905.	1900.	1890.
Greater New York...	4,014,304	3,437,202	2,507,414
New Jersey Territory, within 19 miles...	1,246,474	1,065,557	743,716
Westchester and Nassau, within 19 miles	143,860	109,394	75,868
Largest New York	5,404,638	4,612,153	3,326,998
Ten Year Gain.....		1,285,155	
Five Year Gain.....	792,485		
Increase, Largest London, 1891-1901, 946,527.			

Comments.

1. In the decade 1890-1900 the annual increase of the territory within nineteen miles of City Hall was 20,000 more than a Syracuse of 1900; in the five years, 1900-1905, almost a Rochester, annually.

	1890-1900.	1900-1905.
Annual increase.....	128,515	158,497
Daily increase.....	352	434.2
Hourly increase.....	14.6	18

2. The increase of Largest New York in the five years, 1900-1905, was more than the equivalent of Baltimore and Washington combined, and 200,000 larger than the total population of St. Louis in 1900, which was then the fourth city in the Union.

3. The increase of Largest New York, 1890-1905 (2,077,640), was the equivalent of six cities of the size of Pittsburg; of four cities of the size of Baltimore, and over twice the total population of London as in 1801.

LONDON'S
WHOLE POPULATION
1801
958,863
NEWARK
283,789
JERSEY CITY
232,699

Table 3.

LARGEST NEW YORK, 1920.

Present population Largest New York..	5,404,638
Three times increase, 1900-1905.....	2,377,455
<hr/>	
Minimum population, 1920.....	7,782,093
Possible increase, 1905-1920, above in- crease 1900-1905	449,730
<hr/>	
Maximum population, 1920.....	8,231,823

Comments.

1. The computation of the population of New York in 1920 has necessarily a large element of hazard.

As the rate of interest tends to shrink with the increase of the national wealth, there is a point in the history of the growth of a community when it no longer compounds its increment.

From 1870 to 1880 Greater New York grew 29.3 per cent. on.....	1,478,103
From 1880 to 1890 Greater New York grew 31.1 per cent. on.....	1,911,699
From 1890 to 1900 Greater New York grew 37.1 per cent. on.....	2,507,414

That is to say, during these three decades Greater New York's population more than compounded its increase. The State figures of 1905 would seem to show that this compounding of increase has ceased. The increment, 1900-1905, has been 16.7 per cent., which is not quite half of the increment, 1890-1900.

New York had in 1900 3,437,202 people. The city grew, 1890-1900, 37.1 per cent. If it had fully compounded its increase up to 1905, it would now have..... 4,073,084
The State census assigns it 4,014,304

A difference of..... 58,780

That is to say the actual excess of population by imputing to the legal city's growth the compounding percentage which obtained 1890-1900 would be but 58,780.

The Federal Census Bureau computes the increase of population by crediting all of the communities of the country, whether dynamic or static, with one-tenth, annually, of their increase in the preceding decade. This method would give New York,

in 1905, the population of 1900, which was 3,437,202
One-half increase, 1890-

1900	464,894
<hr/>	
Total	3,902,096
State census figures are...	4,014,304

A shortage, by applying Federal Census method, of.. 112,208

That is to say, Greater New York, while not apparently holding its old percentage growth, is yet so dynamic that the excess by imputing to it the same percentage as in the decade 1890-1900 is 58,780, while the deficiency by applying to its growth of population the Federal Census method is 112,208.

Similarly, in the case of Largest New York, the Federal Census method would give a population of 5,254,730 in 1905, whereas the actual population is 149,908 larger than this.

The percentage increase for the ten years 1890-1900 of Largest New York was 38.6 per cent., and for the five years, 1900-1905, 17.1 per cent.

The minimum population of Largest New York, in 1920, is placed in Table 3 at 7,782,093, and the maximum at 8,231,823.

The minimum is reached by adding to the present population of Largest New York three times the actual increase of the years 1900-1905. The maximum is reached by adding to this minimum about 30,000 annually above the annual increase, 1900-1905, that being the yearly excess, 1900-1905, above the annual increase, 1890-1900.

Inasmuch as neither the compounding percentage method nor the Federal Census method fits the facts of the increase, 1900-1905, FEDERATION makes a final hazard by crediting Largest New York with 48.5 per cent. increase of its present population for the next fifteen years. It has grown 17.1 per cent. in the last five years, which would be 51.3 per cent. for fifteen years.

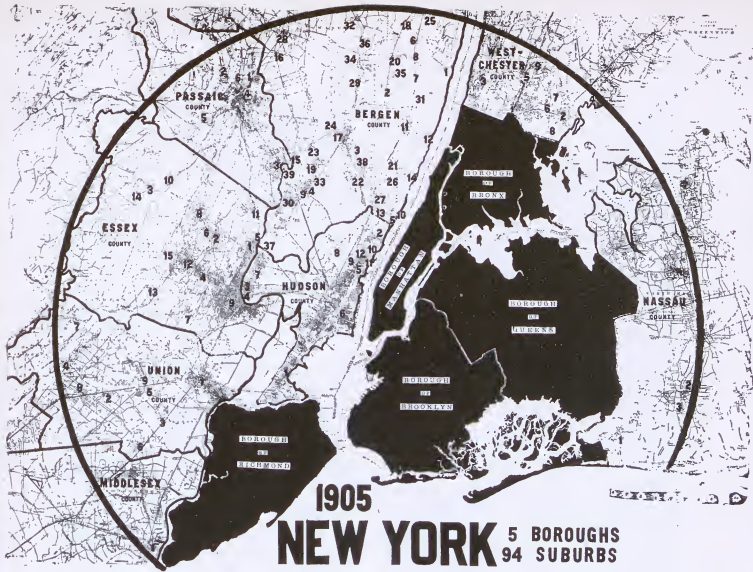
This would give Largest New York, in 1920, a population of 8,028,608, or

INCORPORATED PLACES AND TOWNSH. 3 miles of City Hall, New York, with populations in 1905, 1900 and 1890; and gains 1900-1905. -100. Incorporated Places numbered; Townships listed without numbers.

	P O P U L A T I O N			G A I N S			P O P U L A T I O N			G A I N S		
	1905	1900	1890	1905	1900	1890	1905	1900	1890	1905	1900	1890
Bergen County, N. J.	1,648	0	0	448	0	0	2,570	2,096	0	474	2,096	0
1. Alpine.....	1,595	729	0	356	729	0	697	0	0	697	0	0
2. Bergenfields.....	3,700	4,537	0	158	337	0	37,537	27,777	13,038	6,588	14,749	0
3. Bogota.....	2,128	2,574	1,549	526	1,025	1,025	11,529	105,171	78,347	6,558	26,824	0
4. Cliffside Park.....	1,272	0	0	1,600	0	0	738	562	0	176	562	0
5. Clonside Park.....	505	486	587	1,272	0	0	1,911	0	0	1,911	0	0
6. Dueskill.....	480	0	0	480	0	0	185,282	135,606	91,375	19,676	44,231	0
7. Dumont.....	3,165	2,640	1,438	525	1,202	0	12,543	12,248	7,028	1,595	5,220	0
8. East Rutherford.....	1,392	0	0	1,392	0	0	4,187	3,551	1,536	2,789	0	0
9. Edgewater.....	7,922	6,253	4,785	1,669	1,468	0	2,277	3,989	2,576	1,712	1,413	0
10. Englewood.....	2,666	218	48	1,480	1,218	0	3,079	2,505	1,930	571	1,013	0
11. Englewood Cliffs.....	1,093	0	0	1,093	0	0	167,625	147,534	98,459	19,971	49,451	0
12. Fairview.....	3,433	3,433	0	690	1,003	0	0	0	0	0	0	0
13. Fort Lee.....	5,092	3,504	1,028	1,568	2,476	0	42,262	32,722	19,033	9,540	13,689	0
14. Glen Ridge.....	7,778	0	778	7,778	0	0	4,563	3,625	1,947	738	1,878	0
15. Hackensack.....	11,098	9,443	6,004	1,655	3,439	0	12,823	10,596	8,338	2,227	2,258	0
16. Harrington Park.....	283	0	0	283	0	0	2,828	2,500	0	328	2,500	0
17. Hawthorck Heights.....	1,650	1,255	0	395	1,255	0	65,458	59,364	43,648	6,104	15,715	0
18. Hawthorck Heights.....	400	0	0	400	0	0	239,699	206,433	163,003	26,266	43,430	0
19. Leonia.....	1,041	804	0	237	804	0	13,601	10,896	7,064	2,705	3,532	0
20. Little Ferry.....	1,776	1,240	781	536	469	0	3,191	1,626	0	1,565	1,626	0
21. Lodi.....	2,793	1,917	998	876	919	0	29,082	23,094	11,665	5,988	11,422	0
22. Maywood.....	687	536	0	151	536	0	7,196	5,267	0	1,929	5,267	0
23. Maywood.....	911	544	0	432	544	0	8,027	5,325	1,943	2,702	3,382	0
24. Palisade Park.....	3,860	3,298	1,047	662	2,251	0	17,005	15,187	12,770	1,818	2,417	0
25. Ridgefield.....	5,218	4,711	2,232	507	2,478	0	438,745	376,835	269,411	61,910	107,424	0
26. Ridgefield.....	1,642	828	1,046	596	600	0	11,134	9,213	1,921	1,921	3,498	0
27. Ridgefield.....	1,642	828	1,046	596	600	0	449,879	386,048	275,126	65,531	110,922	0
28. Ridgefield.....	5,218	4,711	2,232	507	2,478	0	60,509	52,130	37,764	8,379	14,366	0
29. Ridgefield.....	1,642	828	1,046	596	600	0	664	0	0	664	0	0
30. Ridgefield.....	1,642	828	1,046	596	600	0	403	402	936	0	534	0
31. Ridgefield.....	1,642	828	1,046	596	600	0	314	367	0	53	367	0
32. Ridgefield.....	1,642	828	1,046	596	600	0	2,142	1,652	996	490	656	0
33. Ridgefield.....	1,642	828	1,046	596	600	0	8,649	7,935	7,105	714	830	0
34. Ridgefield.....	1,642	828	1,046	596	600	0	5,265	4,328	2,739	1,543	1,800	0
35. Ridgefield.....	1,642	828	1,046	596	600	0	5,265	4,328	2,739	937	1,589	0
36. Ridgefield.....	1,642	828	1,046	596	600	0	86,927	72,116	53,042	14,511	19,074	0
37. Ridgefield.....	1,642	828	1,046	596	600	0	8,820	9,235	6,014	4,415	3,281	0
38. Ridgefield.....	1,642	828	1,046	596	600	0	387	374	367	13	7	0
39. Ridgefield.....	1,642	828	1,046	596	600	0	3,600	2,854	1,717	746	1,137	0
Townships below	521	5,224	2,769	703	485	0	1,956	649	125	477	494	0
Harrington.....	1,061	448	1,229	613	470	0	2,125	1,978	2,846	951	114	0
Lodi.....	1,465	1,298	1,629	167	531	0	95,747	81,503	57,036	14,390	22,490	0
Midland.....	1,042	860	1,017	182	157	0	95,747	81,503	57,036	14,390	22,490	0
Palisade.....	2,048	1,954	1,469	94	785	0	25,895	17,669	9,512	6,196	8,187	0
Saddle River.....	1,222	768	0	454	768	0	10,221	7,631	4,665	2,590	2,966	0
Teaneck.....	2,188	1,590	1,660	598	30	0	36,116	25,330	14,177	10,786	11,183	0
Union.....	382	782	2,942	400	2,160	0	0	0	0	0	0	0
Washington.....	0	346	0	346	0	0	0	0	0	0	0	0
Bergen.....	0	2,612	5,497	2,612	2,565	0	0	0	0	0	0	0
Ridgefield.....	0	2,612	5,497	2,612	2,565	0	0	0	0	0	0	0
Ridgefield.....	0	2,612	5,497	2,612	2,565	0	0	0	0	0	0	0
Ridgefield.....	0	2,612	5,497	2,612	2,565	0	0	0	0	0	0	0
TOTAL	86,979	65,921	49,826	21,058	25,068	0	0	0	0	0	0	0

Joos

INCORPORATED PLACES AND TOWNSHIPS within 19 miles of City Hall.



1905 NEW YORK 5 BOROUGHES 94 SUBURBS

	P O P U L A T I O N		GAINS	
	1905	1900	1900	1900
Essex County, N.Y.	1905	1890	1900	1900
1. Belleville.....	7,632	5,907	3,487	1,725
2. Bloomfield.....	11,668	9,668	7,708	2,420
3. Caldwell.....	1,670	1,367	0	303
4. East Orange.....	25,175	21,506	13,282	3,569
5. Essex Falls.....	395	0	0	393
6. Glen Ridge.....	2,562	1,960	0	402
7. Irvington.....	7,180	5,235	0	1,925
8. Montclair.....	16,520	13,962	8,656	5,408
9. Newark.....	285,428	246,077	181,850	37,219
10. West Caldwell.....	0	297	0	456
11. Rutley.....	4,556	0	0	4,556
12. Orange.....	26,101	24,141	18,844	1,960
13. South Orange.....	4,932	4,608	5,106	324
14. West Caldwell.....	4,490	0	0	4,490
15. West Orange.....	7,872	6,889	4,358	983
Valle Forge.....	0	2,779	7,786	2,779
TOTAL above	400,173	344,409	242,057	55,764
Townships below	9,765	14,644	14,041	4,889
Caldwell.....	644	1,619	3,638	975
Clinton.....	0	1,325	3,684	1,325
Franklin.....	0	3,662	2,007	3,662
Livingston.....	1,407	1,412	1,197	5
Millburn.....	3,182	2,637	2,437	345
South Orange.....	1,946	1,630	1,078	316
Verona.....	2,576	2,139	0	437
TOTAL	409,928	359,053	256,098	103,955
Westchester Co., N.Y.				
1. Armonk.....	25,006	21,228	10,830	3,778
2. New Rochelle.....	27,490	24,720	32,031	7,311
3. Yonkers.....	61,707	47,931	82,031	13,770
4. Iroquois.....	1,756	945	0	815
5. Bronxville.....	994	579	0	415
6. Pelham.....	349	303	0	46
7. North Pelham.....	1,837	850	684	987
8. Pelham Manor.....	638	0	0	638
9. Tuckahoe.....	1,580	0	0	1,580
TOTAL above	114,319	86,555	82,604	27,793
Townships below	5,827	4,611	8,553	1,216
Eastchester.....	3,986	3,040	4,612	946
Pelham.....	1,841	1,571	3,941	270
TOTAL	120,176	91,167	91,157	29,009
Nassau County, N.Y.				
1. Lawrence.....	1,500	558	625	942
2. Rockville Center.....	2,648	1,894	(1,600)	764
3. East Rockaway.....	877	739	(500)	138
TOTAL above	5,025	3,181	2,725	1,844
Townships below	18,559	15,046	11,985	3,613
Hempstead (1/3).....	11,568	9,022	7,918	2,566
North Hempstead (2/3).....	7,071	6,024	4,067	1,047
TOTAL	23,684	18,227	14,711	5,457

* Loss

twice the present population of Greater New York.

The minimum thus is 7,782,093; maximum, 8,231,823; a medium estimate and a probability, 8,028,608.

FEDERATION has previously published maximum estimates larger than the above. It did so by continuing for the current and the next decade the compounding of population which was not only retained, 1870-1900, but actually increased during each decade. In the face of the facts of the State censuses of New York and New Jersey, which have now been studied more minutely than ever before, it revises its estimates, and, not making too much of the ascertained fact that the State census was defective in some quarters of the city, it chooses, for conservative safety, to put the population of Largest New York, in 1920, at twice the present population of Greater New York.

2. Largest London, granting that England and Wales will grow 12.17 per cent., 1901-1921, and that London will continue to have, in 1921, as in 1901, 20.2 per cent. of the population of England and Wales, will have, in 1921, 8,266,781 persons.

Largest New York will possibly not outstrip Largest London by 1920, but if it does not it will be a close second. The area of Largest London is **443,419** acres; of Greater New York, **209,218** acres; New Jersey suburbs, **283,014** acres; New York suburbs,

(Westchester and Nassau), **75,992** acres; Largest New York, **568,224** acres.

Table 4 (pages 8 and 9).

This table gives the population in 1905, 1900 and 1890 of Greater New

York, and of the New Jersey and New York suburban areas which are included in the foregoing computations.

A map accompanies the table, enabling one to locate at a glance each of the ninety-four suburbs in Bergen, Passaic, Hudson, Essex, Union and Middlesex counties, New Jersey, and in Westchester and Nassau counties, New York.

Within the circle of the map lived 51.4 per cent. of the entire population of New Jersey in 1890; in 1900, 56.5 per cent., and in 1905, 58.1 per cent. It is quite possible that two-thirds of the population of the State of New Jersey will live within nineteen miles of New York's City Hall by 1920.

Of the population of New York State, 43 per cent. lived within the circle in 1890; 48.7 per cent. in 1900, and 51.5 per cent. in 1905.

76.6 per cent. of the increase of the population of New York State, 1900-1905, was within the circle, and 23.4 per cent. outside it; 69.4 per cent. of the increase of the population of the State of New Jersey was within the circle, and 30.6 per cent. outside it.

The increase of the population in New York State inside the circle was 16.9 per cent.; outside it, 13.8 per cent. The increase of New Jersey's population inside the circle, 17.2 per cent., and outside it, 5 per cent.

In 1890 24.6 per cent. of the population of Largest New York was suburban; that is to say, outside the legal limits of Greater New York; in 1900, 25.4 per cent., and in 1905, 25.7 per cent.

The figures of the State of New Jersey are as follows:

	1905.	1900.	1890.	Gains.	
				1900-1905.	1890-1900.
Inside Circle.....	1,246,474	1,065,557	743,716	180,917	321,841
Outside Circle.....	897,669	818,112	701,217	79,557	116,895
Total, State of New Jersey.....	2,144,143	1,883,669	1,444,933	260,474	438,736
New York:					
Inside Circle.....	4,158,164	3,546,596	2,583,282	611,568	963,314
Outside Circle.....	3,908,508	3,722,298	3,414,571	186,210	307,727
Total.....	8,066,672	7,268,894	5,997,853	797,778	1,271,041
New York and New Jersey:					
Inside.....	5,404,638	4,612,153	3,326,998	792,485	1,285,155
Outside.....	4,806,177	4,540,410	4,115,788	265,767	424,622
	10,210,815	9,152,563	7,442,786	1,058,252	1,709,777

Table 5.
THE FIVE BOROUGHS AND THE SUBURBS.

Gains. 1900-1905.	Per Cent Gain. 1890-1900.	Percentage of Greater New York Population.		Density Per Acre.		
		1900-5.	1905.	1900.	1905.	
262,604 Manhattan	28.4	14.2	52.6	53.8	150.5	131.8
71,122 Bronx	125.5	35.5	6.8	5.8	10.4	7.7
192,309 Brooklyn	39.1	16.5	33.8	34.0	27.3	23.5
45,242 Queens	75.8	29.6	5.0	4.4	2.4	1.8
5,825 Richmond	29.7	8.7	1.8	2.0	1.9	1.8
577,102	37.1	16.8	100.0	100.0	19.2	16.4
215,383 Suburbs.						
792,485						

The gain of population on the Island of Manhattan is above shown to exceed the gain in any other section of Largest New York. Manhattan has added to itself in five years the equivalent of a Newark. Fortunately, however, it does not today hold as high a percentage of the population of Greater New York as in 1900. In 1900 538 of every 1,000 people in Greater New York lived on the Island of Manhattan; in 1905 only 526. The density of the island has increased from 131.8 people to the acre to 150.5. If Queens were peopled as densely as Manhattan Island, it would contain 12,432,450 people, and if the whole land area of Greater New York were as densely peopled as its most populous borough there would be 31,381,700 people within the limits of Greater New York.

Manhattan is yet growing for the highest welfare of the city altogether too rapidly. It is to be hoped that, instead of absorbing, as it has, about 45 per cent. of the whole increase of Greater New York for the last five years, its aggregate accumulation of the increase in the next five years will be only one-third.

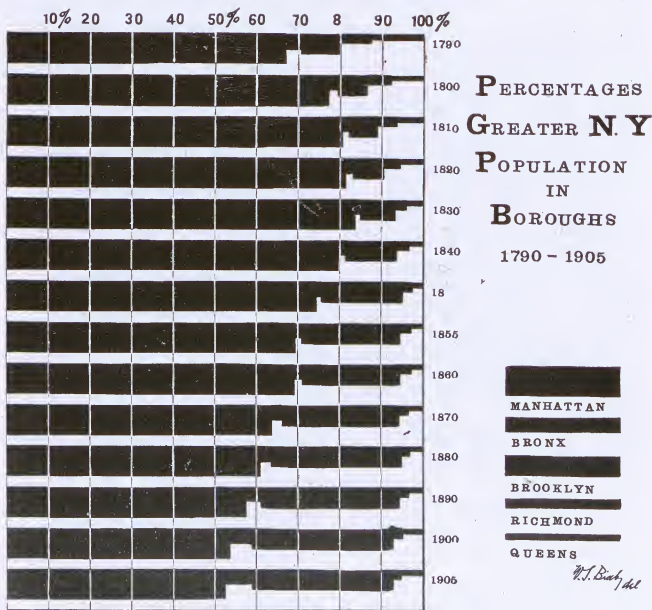
If houses were being built with sufficient rapidity on Manhattan Island to care for the increase of population, such a wish might not be registered, but inasmuch as the unoccupied building areas of the city continue to be held for the unearned increment, compelling rents in existing houses rapidly to rise, FEDERATION hopes that the other boroughs will, within the near

future, receive a larger percentage of the aggregate increase of the city.

The State Census has computed the percentage increase of the various boroughs of the city during the last five years and compared it with the percentage of their increase in the preceding decade. The fact that Greater New York has apparently ceased to continue the compounding of its population robs that computation of the highest sociological value, and in the table above it is significantly shown that while the Bronx has not grown as rapidly in terms of percentage as in the decade 1890-1900, it today has 6.8 per cent. of the whole population of Greater New York, whereas in 1900 it had only 5.8 per cent. Its density meantime has risen from 7.7 persons to the acre to 10.4 persons to the acre, so there yet remaineth much land to be possessed. If people living in the Bronx were given a lower subway fare than people living in Manhattan (a reversal, it is frankly conceded, of current views as to railroad rates), it might be that the slight saving would rapidly increase the development of that great borough. So long as a municipally-owned road is privately managed such an encouragement of the distribution of congestion is manifestly impossible, for a private corporation will never balance up the public welfare against the larger cost of the long haul. On the whole, the borough of the Bronx is more favored at present than three of the other boroughs in this regard, for to Brooklyn, Queens and Richmond several five-cent fares

FEDERATION.

Population, Boroughs.	1905	1900	1890	1880	1870	1860	1850
Manhattan	2,112,697	1,850,093	1,441,216	1,164,673	942,292	813,669	515,547
Bronx	271,629	200,507	88,908	51,980	37,393	23,593	8,032
Brooklyn	1,358,891	1,166,582	838,547	599,495	419,921	279,122	138,882
Richmond	72,846	67,021	51,693	38,991	33,029	25,492	15,061
Queens	198,241	152,999	87,050	56,559	45,468	32,903	18,593
	4,014,304	3,437,202	2,507,414	1,911,698	1,478,103	1,174,779	696,115
Boroughs.	1855	1840	1830	1820	1810	1800	1790
Manhattan	629,904	312,710	202,589	123,706	96,373	60,515	33,131
Bronx	17,079	5,346	3,023	2,782	2,267	1,755	1,781
Kings	216,355	47,613	20,535	11,187	8,303	5,740	4,495
Richmond	21,389	10,965	7,082	6,135	5,347	4,564	3,835
Queens	23,048	14,480	9,049	8,246	7,444	6,642	6,159
	907,775	391,114	242,278	152,056	119,734	79,216	49,401



	1790	1800	1810	1820	1830	1840	1850	1855	1860	1870	1880	1890	1900	1905	
Manhattan	67.0	76.4	80.5	81.3	83.6	79.9	74.1	Manhattan	69.4	69.3	63.8	60.9	57.5	53.8	52.6
Bronx	3.6	2.2	1.9	1.8	1.2	1.4	1.2	Bronx	1.9	2.0	2.5	2.7	3.5	5.8	6.8
Brooklyn	9.1	7.2	6.9	7.4	8.5	12.2	19.9	Brooklyn	23.8	23.8	28.4	31.4	33.5	34.0	33.8
Richmond	7.8	5.8	4.5	4.0	2.9	2.8	2.2	Richmond	2.4	2.1	2.2	2.0	2.1	2.0	1.8
Queens	12.5	8.4	6.2	5.5	3.8	3.7	2.6	Queens	2.5	2.8	3.1	3.0	3.4	4.4	5.0

must be paid by those who travel to and fro for habitual or special business in Manhattan. The opening of the tunnels to Queens, it is to be hoped, will put that largest borough on terms of perfect parity with the Bronx; the completed subway will similarly serve Brooklyn, and if the municipally owned ferry to Richmond should handsomely pay on the present fares, it would be a good municipal social policy to lower those fares and encourage the distribution of congestion to Staten Island.

Brooklyn and Bronx, combined, have grown in the last five years only 800 persons more than Manhattan alone. The suburbs of Largest New York have grown over 23,000 more than Brooklyn. Brooklyn, like Manhattan, holds today a smaller percentage of the population of Greater New York than five years ago, and its density has risen only about four people to the acre, viz., from 23.5 to 27 persons to the acre.

Queens held in 1900 4.4 per cent. of the population of the city and today has 5 per cent. It has only 2.4 people to the acre spread over its 82,883 acres. It is nearly four times as large as Manhattan, and while a very large percentage of its area is given up to burying grounds, it unquestionably will have a very large population in the future. In all likelihood within the next fifteen years the population of the sparsely settled boroughs of Greater New York will grow more rapidly than the suburbs without the legal limits of the city. It needs only honest government, bringing taxation down to a minimum, and effective and cheap commuting transportation to produce this result, and the Long Island railroads are their own enemies if they allow transportation to the West to be more efficient or economical than transportation to the East.

The Borough of Richmond had in 1900 1.8 persons to the acre; and in 1905 only 1.9 persons to the acre, and its percentage of the whole population of Greater New York has fallen from 2 per cent. in 1900 to 1.8 per cent. in

1905. The recently opened municipal ferry will possibly change this record in the next five years. If it is legitimate for the city to own a ferry in order that its service may be thoroughly modern and efficient (a fact that would not have been conceded a decade ago), may it not be that some time in the future subway and ferry, both owned and operated by the city, will be operated with a single transferring fare?

All hail, at least, to subways, bridges, ferries and tunnels which are already changing the distribution of the population of Greater New York, and God-speed to their service in giving the people sunshine to live in and space to the children to play.

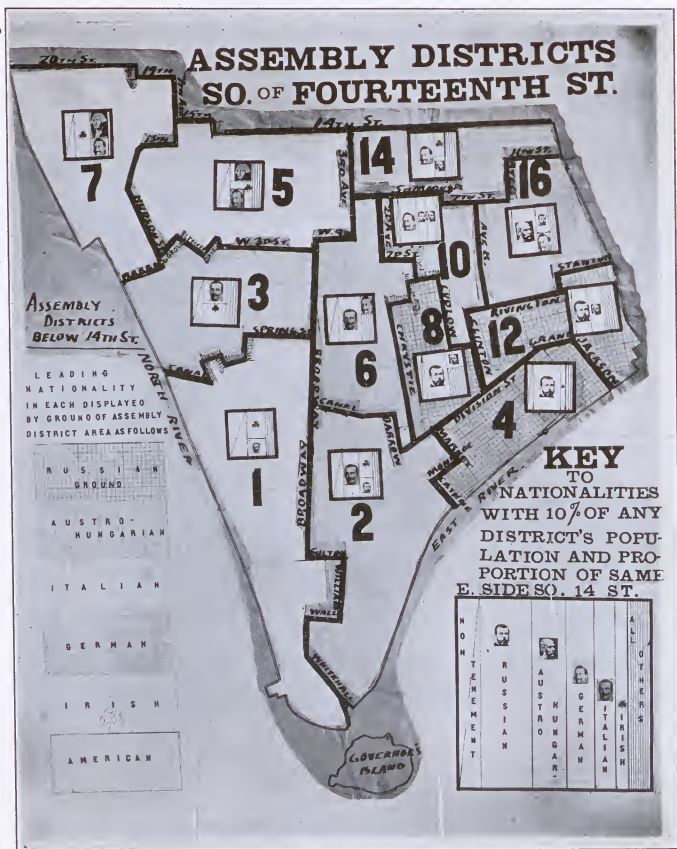
It is too late in the history of the city probably to ask that blocks, instead of being 200 feet deep, be 400 feet deep, with a large space in the rear of every dwelling for the culture and the vision of flower and plant and tree, but it is surely not too late to expect that the New York of the future, so far, at least, as the homes of the people are concerned, will grow most rapidly in the boroughs with low density of population. Meantime, the housing of the people on Manhattan Island, which yet holds over half of the population of Greater New York, would unquestionably be improved if the unoccupied land were so taxed that it would pay its owners to build upon it. The Henry George theory may not be at once applicable, but the city is supposed to tax today all property at 100 per cent. valuation, and if the unoccupied blocks which are held were taxed in their entirety at the values asked for portions of them from prospective buyers, the congestion of Manhattan would speedily be cured. It is more profitable for the individual land owner to hold his unsold land for a 25 per cent. rise in value than to erect upon it dwellings which might earn only 10 per cent., but as surely as the earth is the Lord's and the fulness thereof, the world and they that dwell therein, will land some day subserve the common welfare rather than the interest of the individual.

IMMIGRATION AT THE PORT OF NEW YORK, 1900-1905

In 1860 St. Louis was the most foreign of large American cities. In 1870 and 1880 San Francisco held the record. In 1890 the Borough of Manhattan stepped to the top, and in 1900 had only one-twentieth of one per cent. less foreign born than ten years before.

Boston fell off in the same decade only 0.17 per cent., while all cities of the interior were from 6 per cent. to 8 per cent. less foreign born.

That is to say, the immigration which the country received prior to 1880 was not retained by Atlantic coast cities, while from that period



onward they began to be both the ports of arrival and the points of destination of hosts of the incoming foreigners.

A glance at FEDERATION'S Assembly district maps of the distribution of the foreign born shows that the neighborhoods nearest the Barge Office are taken possession of by the incomers from countries whose immigration through Ellis Island is the largest. The Italians, who exceed all other people in the numbers they are sending to the Port of New York, led all other nationalities in the Second and Sixth Assembly Districts—districts nearest Broadway—and Union square has turned them westward into the Third Assembly District, where they already are in the lead. The Russians, who are the second largest, going up the Bowery, rather than up Broadway, are in the lead in the Fourth, Eighth and Twelfth Assembly Districts, while the Austro-Hungarians, who are third in number, take possession of the Sixteenth, which lies immediately above the Twelfth.

These facts, observed in the tabulation of the Federal Census of 1900, and the parallelism between the immigration of the decade 1890-1900 to the decade now current, impart a tremendous sociological significance to the figures of immigration at the Port of New York for the last five years.

The colossal total of 2,911,239 persons passed the immigrant entrance examination of Ellis Island in these five years, the number increasing from year to year, with the exception of a slight decline in 1903, and rising in the five years from 388,931, in 1900-1901, to 788,239 in the year 1904-1905.

1,121,838 of these immigrants declared New York State as their destination and possibly 400,000 remained in New York city.

If Europe be divided into two sections by a line running around the north of Italy and the west of Austria and Russia, extending up to the Arctic Ocean, between Scandinavia and Russia, it will be found that 756,008 of the incoming immigration at the Port of New York for these five years came from Western Europe, and over

CHART OF IMMIGRATION PORT OF NEW YORK JUNE 1900 — JUNE 1905 FROM EUROPE AFRICA AND ASIA



2,100,000 from Southern and Eastern Europe.

Italy alone sent 884,554 of her sons and daughters through the Ellis Island gates in these five years, while all of Western Europe—Spain, Portugal, France, Switzerland, Germany, the Netherlands, Scandinavia and the British Isles sent 130,000 less. Russia alone sent nearly as many as Western Europe.

For other striking figures see accompanying charts.

IMMIGRATION PORT OF N. Y. JUNE 1900-MAR. 1905-2609558.			
2,911,239	6		
1	9		
1	3		
4	0		
5	1		
7	2,277,795		
6			
ALL			
OTHER		769,255	665,630
EUROPEANS			
208346			
ASIATICS			
35,221	291,262		172,854
DESTINATION N. Y. STATE 1,022,401.			

The figures to June, 1905, appear on following pages. Graphically the results would be parallel to the above.

NUMBER OF ALIENS (exclusive of aliens in transit) ADMITTED AT THE PORT OF NEW YORK, BY RACE OR PEOPLE, CLASSIFIED BY SEX, AND AGE, FOR THE YEARS 1900 TO 1905.

1900-1905	By Sex		TOTAL	By Age			
	Male	Female		Under 14	14-44 yrs	45 & over	
African (black)	1,383	864	2,247	182	1,936	129	
Arabian	28	0	28	3	24	1	
Armenian	5,019	1,558	6,577	747	5,562	268	
Bohemian & Moravian	17,317	14,195	31,512	6,253	23,305	1,954	
Bulgarian, Servian, Montenegrin	9,083	563	9,646	264	9,059	323	
Chinese	47	3	50	4,782	45	3	
Croatian & Slovenian	67,112	15,055	82,167	8	74,049	3,330	
Cuban	2,456	1,306	3,762	560	2,771	431	
Dalmatian, Bosnian, Herzegov'n	6,872	665	7,537	227	6,978	332	
Dutch & Flemish	17,971	9,255	27,226	6,094	18,944	2,188	
East Indian	298	34	332	14	289	29	
English	48,561	28,476	77,037	9,967	56,704	10,366	
Esquimaux	10	13	23	4	15	4	
Filipino	12	1	13	0	12	1	
Finnish	22,090	12,231	34,321	3,245	30,166	910	
French	20,304	14,131	34,435	4,104	26,867	3,464	
German	150,110	99,532	249,642	39,126	192,165	18,151	
Greek	45,554	1,651	47,205	3,057	43,333	815	
Hebrew	198,903	140,222	339,125	79,373	242,386	17,366	
Irish	57,764	69,641	127,405	5,737	115,983	5,685	
Italian North	124,670	31,824	156,494	13,948	135,846	6,700	
Italian South	584,274	143,786	728,060	83,526	599,830	44,704	
Japanese	224	21	245	11	221	13	
Korean	6	0	6	0	6	0	
Lithuanian	40,658	14,661	55,319	4,537	49,943	839	
Magyar	87,119	31,928	119,047	9,901	103,687	5,459	
Mexican	549	187	736	71	606	59	
Pacific Islander	0	1	1	0	1	0	
Polish	203,374	87,871	291,245	26,941	257,106	7,198	
Portuguese	7,669	5,679	13,348	3,450	8,718	1,180	
Roumanian	8,252	847	9,099	269	8,352	478	
Russian	5,962	2,038	8,000	1,041	6,355	324	
Ruthenian	30,225	10,892	41,117	1,893	37,981	1,243	
Scandinavian	114,867	72,417	187,284	17,137	161,260	8,887	
Scotch	17,064	9,915	26,979	4,311	19,726	2,942	
Slovak	166,273	45,040	211,313	14,311	131,966	5,036	
Spanish	6,336	1,058	7,394	444	6,462	488	
Spanish American	1,946	805	2,751	384	1,995	372	
Syrian	13,113	6,579	19,692	3,472	15,446	774	
Turkish	3,709	139	3,848	81	3,689	78	
Welsh	3,393	2,065	5,458	984	3,874	600	
West Indian	1,714	1,406	3,120	332	2,509	279	
All other peoples	513	80	593	24	543	26	
Grand Total	2,032,804	678,435	2,911,239	350,815	2,406,995	153,429	
N.Y. State Destination							
154,633	1900-1901	265,818	123,113	388,931	49,829	316,350	22,752
190,520	1901-1902	355,423	137,839	493,262	57,496	408,661	27,105
236,779	1902-1903	451,190	180,695	631,885	75,162	527,852	28,871
250,918	1903-1904	407,270	201,652	608,922	80,605	494,672	33,645
288,988	1904-1905	553,103	235,136	788,239	87,723	659,460	41,056
1,121,838	TOTAL	2,032,804	678,435	2,911,239	350,815	2,406,995	153,429

Religiously, of course, the immigration of the last five years is mainly Jewish and Roman Catholic. The Jews admitted at Ellis Island in the last five years outnumber all the Protestant communicants of Greater New York.

Economically, these five years' immigration are a tremendous advantage to the development of America. 2,032,804 of the 2,911,239 immigrants were men whose brawn is needed for the muscular work that yet must be done in the making of America, and 2,406,995 were between fourteen and forty-four years of age—in the very

heyday of their life, while hardly 6 per cent. of the total immigration was over forty-five years of age.

At the recent Immigration Conference, held in New York city, essentially sane councils prevailed. The dictum that every human being has an inherent right to live wherever in the world he wants to, with the exception of those whose liberties are righteously limited in the lands where they live, is a dictum hard to deny successfully if men are not animals struggling for subsistence at one another's expense, but children of one Father who knows their frame, and remembering they

NUMBER OF ALIENS (exclusive of aliens in transit) ADMITTED AT THE PORT OF NEW YORK, BY RACE OR PEOPLE, CLASSIFIED BY YEARS FOR THE YEARS 1900 TO 1905.

	1900-1901	1901-1902	1902-1903	1903-1904	1904-1905	TOTAL
African (black)	65	9	210	646	1,317	2,247
Arabian	11	17	0	0	0	28
Armenian	1,639	1,021	1,505	1,295	1,117	6,577
Bohemian & Moravian	3,184	4,432	6,980	8,596	8,320	31,512
Bulgarian, Servian, Montenegrin	529	984	2,056	2,420	3,657	9,646
Chinese	0	0	0	18	28	50
Croatian & Slovenian	11,630	16,417	17,677	13,592	22,851	82,167
Cuban	0	0	446	1,502	1,814	3,762
Dalmatian, Bosnian, Herzegov'n	718	977	1,500	1,988	2,354	7,537
Dutch & Flemish	3,065	3,782	5,977	7,079	7,323	27,226
East Indian	11	32	54	167	78	332
English	4,994	5,243	13,961	23,580	29,259	77,037
Equimaux	23	0	0	0	0	23
Filipino	0	0	0	0	3	13
Finnish	4,535	5,566	8,752	5,014	9,454	34,321
French	3,771	3,730	6,511	10,633	9,790	34,435
German	29,680	40,216	53,421	59,327	66,798	249,442
Greek	5,681	7,769	12,807	10,769	10,179	47,205
Irish	43,237	45,708	60,324	84,910	104,446	339,125
Italian North	19,953	19,391	24,356	26,185	37,520	127,405
Italian South	20,360	27,122	35,819	35,687	37,506	156,494
Japanese	111,298	138,509	173,657	140,225	164,371	728,060
Korean	14	8	38	64	120	245
Lithuanian	0	0	0	5	0	6
Magyar	8,192	10,423	12,258	9,174	15,272	55,319
Mexican	12,344	20,455	23,559	20,628	42,061	119,047
Pacific Islander	0	0	162	459	115	736
Polish	0	0	0	1	0	1
Portuguese	37,636	55,937	64,598	50,313	82,761	291,245
Romanian	3,393	4,861	3,531	665	898	13,348
Russian	572	780	1,306	1,906	4,335	9,099
Ruthenian	309	635	555	2,920	2,808	8,000
Scandinavian	5,032	6,987	8,070	8,546	12,582	41,117
Scottish	24,181	33,394	49,683	38,274	41,752	187,284
Slovak	952	1,313	4,613	8,727	11,374	26,979
Spanish	26,931	31,111	27,205	22,425	43,641	151,313
Spanish American	513	568	1,508	2,322	2,483	7,394
Syrian	0	0	371	1,414	966	2,751
Turkish	3,898	4,333	4,566	3,224	3,571	19,692
Welsh	76	76	351	1,279	2,036	3,848
West Indian	487	556	990	1,431	1,944	5,458
All other peoples	17	0	697	1,403	1,003	3,120
Grand Total	0	0	0	361	232	693
Grand Total	386,931	493,262	631,885	608,922	768,239	2,911,239

are dust, turns the world on its axis to give them light for labor and darkness for rest; and wheels it in its orbit about the sun to warm and multiply the seed for us. The denial of the removal right of human beings from place to place is an affront to the Fatherhood of God. If Russian Christianity is taken possession of by the devils of hatred and persecution, a land which, from the beginning, was a refuge for the religiously oppressed, should widen rather than narrow its gates to the ancient people of God, and if the soil of Italy no longer is fruitful enough to feed the Sicilians, those who believe that the earth is the Lord's and the fullness thereof, the world and they that dwell therein, should be among the last to oppose the advent of the Italian, when there is in the banquet house of America enough and to spare for all of hungry humanity.

An economics which insists that Americans shall live well, and which would so restrict immigration that other people could not live at all, would assuredly be frowned upon

by Him who said that ministry to the hungry and the prisoner and to the stranger was ministry to Him. Democracy is not so much endangered by the incoming immigrant as by oligarchic groupings of American born or bred, whether for political or plutocratic purposes.

The labor trust that would keep immigrants out in order that wages may rise with the decreased supply of toilers, and the church trust which would keep out aliens, in order that a homogeneous faith may be preserved on Pilgrim and Puritan soil, are both anachronisms. The cry "America for Americans" must give place to "The world for the world's workers—liberty, equality and fraternity among the sons and servants of the one Father."

America is not bound to receive the criminal or the incompetent from other countries, for it is a breach of the Golden Rule for those countries to send them to us, but all men of creative capacity are entitled to life, liberty and the pursuit of happiness wherever they will in the whole wide world.

NATIONALITY DISTRIBUTION IN THE BOROUGH OF BROOKLYN.

FEDERATION for December, 1904, published a tabulation of the distribution of nationalities in the Assembly districts of Manhattan. It had retabulated for this purpose the published findings of the tenement house department, which had issued the matter in terms of wards. In this number FEDERATION presents the parallel matter for the Borough of Brooklyn.

The tenement house department has not hitherto issued the Brooklyn matter, but by the courtesy of the commissioner, FEDERATION has been given access to the findings and is permitted to present them to the public.

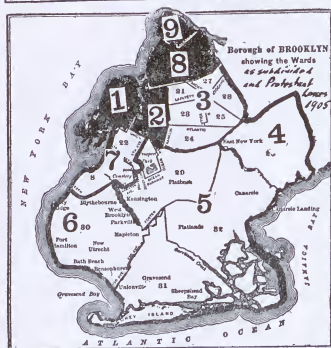
All of the matter concerning the Borough of Brooklyn hitherto issued by FEDERATION uses the ward as the area of inquiry, and hence the figures of the tenement house tabulation, so far as Brooklyn is concerned, are here presented without change.

The charts which accompany them, however, are the FEDERATION'S OWN work.

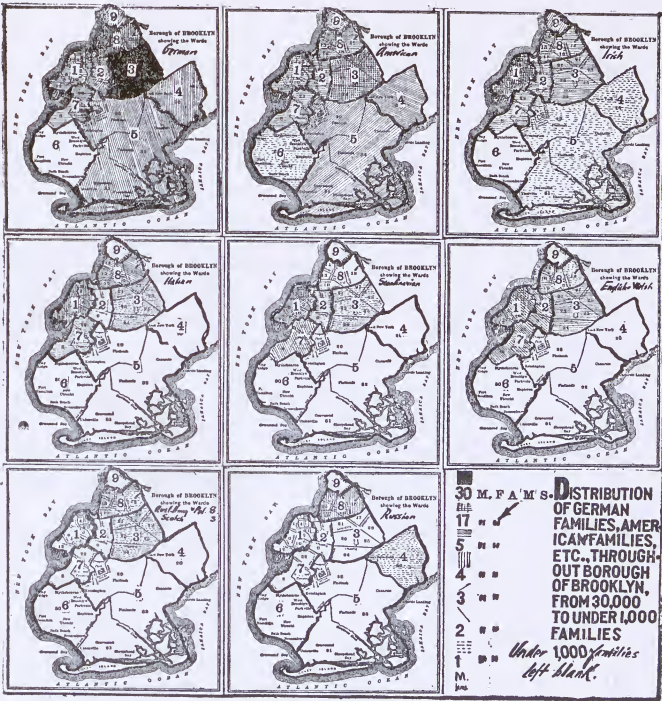
By consulting them it will be seen that either the German, the Irish or the American parentage families lead in all the wards of Brooklyn.

There is no ward in Brooklyn in which the Russians or Austro-Hungarians or Italians are in the lead, as in Manhattan. On the other hand, the English and Welsh families of Brooklyn come nearer to the lead in several wards than in Manhattan.

It should be observed that, as in Manhattan, the wards wherein the Germans lead are contiguous to one another, and that the wards where the Irish are in the lead are practically contiguous and continuous, while, as in Manhattan, districts where pure American families are in the majority are contiguous to one another. The wards of Brooklyn have been divided into nine groupings for Federation purposes, and the total families of each of the nationalities in the tabulation in each of these ward groupings is appended to the table. The result of these ward groupings is graphically exhibited in the accompanying charts.



NATIONALITY DISTRIBUTION IN BROOKLYN.



WARDS WITH NATIONALITIES HAVING ABOVE 10% OF THE TOTAL POPULATION.

	Brooklyn Heights and Red Hook.											
	Wards. 1	2	3	4	5	6	8	10	11	12	17	18
American	31.53	32	23.10	20.95	11.84	10.19	14.94	13.82	34.26			
German	11.19		19.81	12.60		10.45	19.99	12.49		13.91		
Irish	30.18	42.97	23.47	35.56	49.69	40.16	25.65	43.85	31.19	44.80		
English-Welsh						13.03	17.53	10.12				
Italian		25.53										
Polish												
Russian												
Scandinavian			11.32			10.96	11.63			15.80		

	Hill or Central.								Bedford and Bushwick.				
	Wards. 7	9	20	21	23	24	25	27	28	29	30	31	32
American	33.62	23.62	34.75	16.87	45.49	31.84	31.92						
German	13.21	13.41	11.95	41.31	14.12	15.56	25.06	79.17	58.33				
Irish	26.58	35.67	27.25	18.29	14.15	24.14	16.06						
English-Welsh						11.40	10.30						
Italian													
Polish													
Russian													
Scandinavian													

	Bay		Ridge		Park Slope.		Eastern.						
	Wards. 26	29	31	32	30	8	22	13	14	15	16	18	17
American	16.03	28.77	35.24	42.21	26.10	14.94	23.40	24.42		17.88			16.64
German	33.05	20.24	18.36	27.03	19.63	19.99	1974	25.52	21.67	37.77	44.26	65.35	27.61
Irish		23.03	20.05	12.13	19.76	25.65	24.65	24.25	31.82	17.72			30.09
English-Welsh		10.39											
Italian													
Polish										12.68	10.13		
Russian										11.71			
Scandinavian						11.63						25.12	

BOROUGH OF BROOKLINE

PARTAGE OF FAMILIES, TRIBUTANT AND NON-TRIBUTANT, GIVEN BY WARDS.

1900

Ward	P A R T I C I P A N T S										Total Family Population							
	Head of Family	Native Foreign	U.S. Born	Foreign Born	Eng. born	Ger. born	Irish born	Ital. born	Pol. born	Russ. born		Scand. born	Un-identified	Other				
1	1,064	1,294	1,150	140	0	16	141	79	808	480	10	36	25	0	61	42	1,480	
2	1,681	2,046	861	46	1	26	738	281	870	87	14	57	422	67	7	121	103	3,727
3	1,253	2,334	2,523	485	17	0	328	228	159	10	41	45	67	6	6	128	80	5,587
4	1,574	2,523	485	10	0	24	356	180	311	2,036	534	85	90	70	7	113	113	4,097
5	2,608	4,433	2,223	72	1	0	943	311	532	1,815	20	56	911	109	7	339	264	9,043
6	2,035	2,523	2,955	71	0	70	2,523	892	3,018	658	852	185	1,468	356	4	438	368	11,768
7	4,443	4,917	2,211	31	1	0	1,255	739	3,338	182	14	70	747	187	32	258	252	9,359
8	8,435	5,351	1,221	44	0	37	4,791	3,876	894	28	59	576	148	3	170	218	8,856	
9	2,927	2,154	1,741	25	0	3	907	277	2,222	33	71	1,030	87	0	132	133	6,522	
10	1,983	4,579	3,977	34	3	29	907	277	2,222	33	71	1,030	87	0	132	133	6,522	
11	2,533	2,755	1,502	265	12	19	1,432	144	2,103	838	774	284	43	56	0	52	160	6,609
12	3,496	3,650	1,979	70	16	45	2,763	169	1,268	725	53	102	55	90	1	91	186	7,154
13	2,878	9,770	745	812	15	71	5,598	169	4,925	674	227	2,177	30	47	2	461	127	12,545
14	3,377	7,240	2,099	316	8	90	3,483	842	3,796	176	599	199	432	334	4	223	316	15,617
15	1,749	3,688	1,416	86	1	4	1,533	526	318	223	107	319	74	23	12	61	37	6,327
16	3,268	2,131	1,295	23	0	30	2,654	917	1,487	159	11	26	119	137	20	173	206	6,256
17	6,143	7,653	2,335	253	9	111	5,716	910	2,531	465	117	263	181	213	9	304	389	15,856
18	7,345	7,388	2,447	91	5	141	2,908	1,346	6,333	345	49	260	929	490	34	488	567	13,735
19	9,532	4,168	6,228	68	2	104	1,983	1,860	1,837	335	23	75	232	420	96	430	457	13,690
20	3,602	2,669	1,997	27	0	45	975	556	1,514	337	5	125	273	125	22	205	214	6,271
21	5,504	8,567	2,223	340	4	126	4,858	1,977	1,578	738	769	1,791	195	219	28	325	299	11,271
22	3,048	6,982	2,522	174	9	67	7,941	1,58	3,92	271	17	154	40	31	9	137	103	10,530
23	8,618	9,591	2,985	193	14	162	10,618	969	1,967	242	30	94	155	222	6	354	485	18,206
24	2,648	2,268	1,420	34	0	44	999	513	1,137	160	2	21	162	154	7	138	171	4,326
25	2,415	2,469	1,830	58	2	37	963	463	969	202	17	71	357	183	4	908	154	4,904
26	1,533	1,623	742	5	0	14	475	139	225	111	30	9	33	0	1	53	96	1,768
27	11,381	140,269	52,310	3,790	107	1,226	27,436	1,816	56,237	12,343	3,025	8,253	9,231	4,759	338	6,762	6,787	255,270
100.00	45,17	54,68	80,44	1,48	.04	.71	26,39	6,68	22,14	4,62	1,21	3,37	9,63	1,86	.13	2,64	2,63	100.00

Section	P A R T I C I P A N T S										Total Family Population							
	Native Foreign	U.S. Born	Foreign Born	Eng. born	Ger. born	Irish born	Ital. born	Pol. born	Russ. born	Scand. born		Un-identified	Other					
1	18,071	27,794	7,515	290	0	270	3,224	2,514	17,565	4,609	184	3,731	798	17	248	119	35,865	
2	12,762	10,941	7,695	90	2	143	3,623	2,079	7,197	888	44	165	999	43	663	784	23,703	
3	37,816	35,533	1,673	829	35	588	30,117	5,313	9,856	1,541	211	709	1,110	1,276	166	1,822	2,084	73,330
4	5,306	8,567	2,223	340	4	126	4,858	877	1,378	738	769	1,791	195	219	2	385	299	13,871
5	2,445	2,459	1,280	34	2	37	1,963	463	969	202	16	103	215	222	8	295	283	4,467
6	11,777	11,722	3,205	161	5	211	5,220	2,238	6,651	1,003	301	445	2,207	38	928	932	29,499	
7	16,724	25,650	6,664	454	43	278	17,538	1,732	6,967	2,004	1,237	4,011	284	468	21	1,054	829	45,614
8	5,377	7,240	2,099	316	8	90	3,483	842	3,796	176	299	199	432	334	4	223	316	12,617
9	13,581	14,258	5,313	3,790	107	1,226	27,436	1,816	56,237	12,343	3,025	8,253	9,231	4,759	338	6,762	6,787	255,270
100.00	118,071	140,269	52,310	3,790	107	1,226	27,436	1,816	56,237	12,343	3,025	8,253	9,231	4,759	338	6,762	6,787	255,270

THE CONGESTION OF MANHATTAN ISLAND.

The State of New York issued, in February, 1906, a bulletin showing the distribution of the population of the five boroughs of Greater New York by Assembly districts. The borough figures of this bulletin vary slightly from those appearing in the four foregoing tables, which were already in print when the February bulletin came to hand.

The comparative figures are as follows:

	1st Bulletin.	2d Bulletin.
Manhattan	2,112,697	2,112,380
Bronx	271,629	271,630
Brooklyn	1,358,891	1,358,686
Queens	198,241	198,240
Richmond	72,846	72,845
	<u>4,014,304</u>	<u>4,013,781</u>

Accepting the second bulletin as more authoritative, the following are the populations, in 1905 and 1900, of the Assembly districts of Manhattan Island, with their gains of population, and their comparative density in 1905 and in 1900.

Table 5.

East Side, South of Fourteenth street:		Population.			
Assembly Dist.	Population.	Five Years' Gain.	Per Acre.		
1900.	1905.		1900.	1905.	
2	52,768	58,448	5,680	153.8	170.4
4	76,852	90,041	14,089	462.9	547.8
6	64,286	73,964	9,678	345.6	397.6
8	72,125	71,241	*884	735.9	727.9
10	65,785	74,330	8,545	577.0	652.0
12	72,897	74,449	1,552	455.6	465.3
14	54,847	65,392	10,545	340.6	406.1
16	73,834	94,210	20,376	447.4	570.9
	533,394	602,975	69,581	382.9	432.8
East Side, North of Fourteenth street:		Population.			
Assembly Dist.	Population.	Five Years' Gain.	Per Acre.		
18	45,197	48,739	3,512	191.5	206.5
20	42,596	44,392	1,796	229.0	238.6
22	48,796	51,762	2,966	223.8	237.4
24	51,209	60,161	8,952	147.1	172.8
26	56,882	60,108	3,226	253.9	262.8
28	46,123	51,842	5,719	277.8	351.9
30	58,728	61,696	2,968	266.9	280.4
32	80,379	105,156	24,777	140.2	183.5
33	58,112	70,696	12,584	150.9	183.3
34	38,296	43,743	5,447	137.7	157.3
	526,318	598,295	71,977	185.7	211.1
Fifth Avenue Districts:		Population.			
Assembly Dist.	Population.	Five Years' Gain.	Per Acre.		
1900.	1905.		1900.	1905.	
5	37,951	38,613	662	137.0	139.6
25	36,800	39,721	2,921	80.0	86.3
27	36,984	34,952	*2,032	85.2	80.5
29	51,674	55,431	3,757	44.8	45.4
31	78,013	103,691	25,678	165.9	220.6
	241,422	269,408	27,986	86.4	96.4
West Side:		Population.			
Assembly Dist.	Population.	Five Years' Gain.	Per Acre.		
1	25,959	24,030	*1,929	49.9	46.2
3	47,295	59,041	11,746	205.6	256.7
7	41,979	42,246	267	141.3	142.2
9	42,361	47,057	4,696	160.4	178.2
11	41,247	33,990	*7,257	212.6	170.0
13	37,572	40,879	3,307	199.8	219.7
15	38,911	40,994	2,083	313.8	330.5
17	40,975	44,898	3,923	181.3	198.6
19	65,025	77,903	12,878	108.3	129.8
21	89,050	113,800	24,750	83.3	106.5
23	78,585	107,168	28,583	23.7	32.4
	548,959	632,015	83,056	78.2	90.2

* Loss.

The above tabulation omits the inmates of institutions, included in the

State Census, 10,004 to balance first bulletin; second bulletin, 9,687.

The Assembly districts, as in all of the FEDERATION'S work, are arranged in four groups:

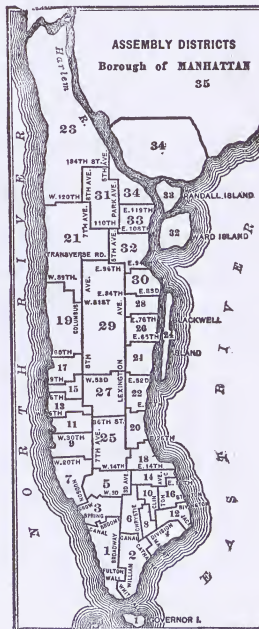
1. East Side, South of 14th street.
2. East Side, North of 14th street.
3. Fifth Avenue Districts.
4. West Side Districts.

The total population south of Fourteenth street in 1905 is 766,905, or 282.2 persons per acre, distributed as follows:

East Side, South of 14th street	602,975
West Side, South of 14th street	125,317
Fifth Avenue Districts	38,613
	<u>766,905</u>

The increase south of Fourteenth street since 1900 has been 80,327 persons, a larger increase than in any other section of Manhattan or Bronx.

In 1855 there were 417,476 persons south of Fourteenth street. There has, therefore, been an increase of 69,886 in each of the five decades since that

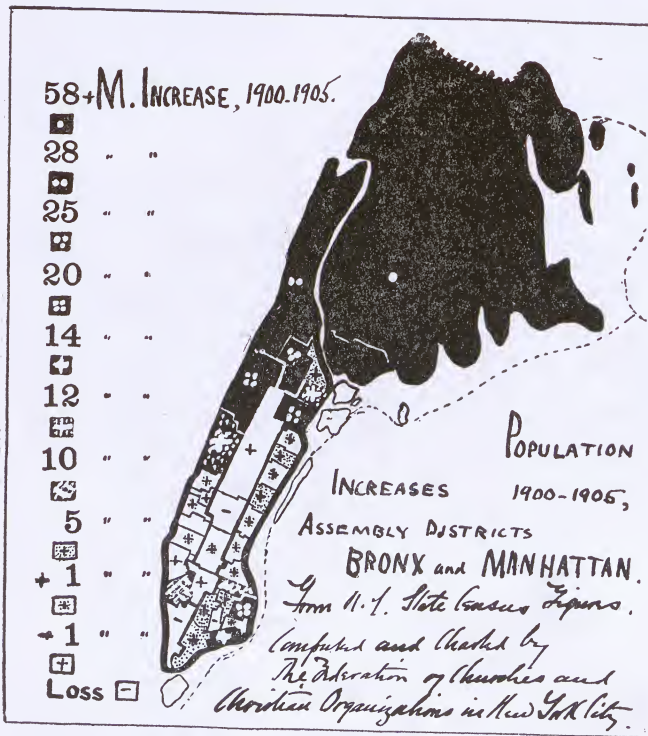


time, but the increase in the last five years alone has been 80,327 persons.

The main increase south of Fourteenth street has, of course, been on the Lower East Side. There are today nearly 50 people more per acre living south of Fourteenth street and east of Broadway than five years ago. There is only one Assembly district (the Eighth) showing a decline in population, and it is altogether likely that that decline is due to the inability of the State census takers to secure every name amid such a homogeneously alien population. Six of the Assembly districts have increases of over 5,000 people, and the density of

the Sixteenth, which has had an increase of over 20,000, has risen from 447.4 to 570.9 persons per acre. The density of the whole section has increased from 382.9 to 432.8 persons per acre. If the whole area of Greater New York were peopled as densely there would be 90,549,610 persons within the legal limits of Greater New York.

If peopled as densely as the 1,393 acres south of Fourteenth street on the East Side, the 1,324 acres south of Fourteenth street and west of Broadway would hold $1,324 \times 432.8$ persons, or a population of 573,027 persons.



	Persons.
This is the equivalent of all people now living South of 14th street, west of Broadway, or	163,930
All now living above 14th street in districts through which Fifth avenue runs, or	230,795
All now living on Staten Island.....	72,846
The whole population of Nevada, in 1900, or	42,335
The whole population of Alaska, in 1900, or	63,592

573,498

The West Side, north of Fourteenth street, has 5,970 acres, and if peopled as densely as the Lower East Side, would have 5,970 x 432.8 persons, or 2,583,816 persons.

This is equivalent to:

	Persons.
All persons now living there.....	506,698
All now living north of 14th street, East Side	598,295
The whole population of Brooklyn.....	1,358,891
The whole population of Syracuse.....	117,593

2,581,387

The East Side north of Fourteenth

street has 2,834 acres, and if peopled as densely as the Lower East Side would hold 1,226,555 persons.

It has been shown above that the whole East Side population, north of Fourteenth street, and the whole population of Brooklyn and Syracuse, could be placed on the West Side of the city without increasing the West Side congestion above that of the Lower East Side.

Into the Upper East Side, if peopled as densely as the Lower East Side, could be placed:

The Whole Population of—	Persons.
Arizona, in 1900.....	122,931
Delaware, in 1900.....	184,735
Hawaii, in 1900.....	154,001
Idaho, in 1900.....	161,772
New Mexico, in 1900.....	195,310
Wyoming, in 1900.....	92,531
District of Columbia, in 1900.....	278,718
New Rochelle, in 1905.....	20,480
Rome, N. Y.....	16,562

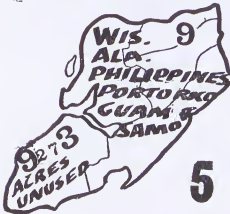
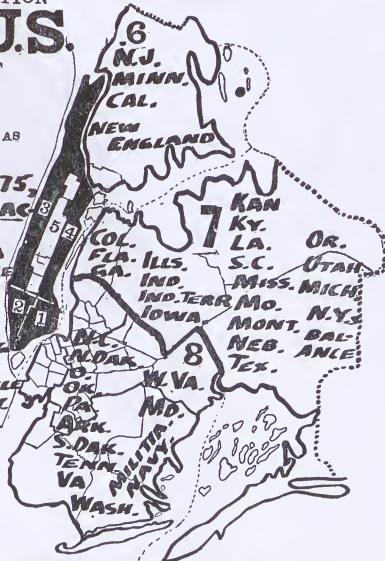
1,227,040

POSSIBLE DISTRIBUTION OF POPULATION OF U.S. WITHIN LIMITS OF GREATER N. Y.

IF AREAS WERE PEOPLED AS DENSELY AS SECTION 1.

WHICH HAS 602,975, OR 432.8 PER AC.

SECT. 2.	SECT. 4.
POP. OF 5.	ARIZONA
NEVADA.	DELAWARE
ALASKA.	HAWAII
SECT. 3.	IDAHO
POP. OF 4.	N. MEX.
SYRACUSE	WYOMING
	DIST. COL.
	NEW ROCHELLE
	ROME, N.Y.



NEW YORK'S
5 BOROUGHS & 77 SUBDIVISIONS

The Borough of Bronx has 26,017 acres, and if peopled as densely as the Lower East Side, could have 26,017 x 432.8, or 11,260,157 persons.

Hence the Bronx, if peopled as densely as Manhattan's Lower East Side, could contain:

	Persons.
All now living in the Bronx.....	271,639
The Whole Population of—	
Maine, in 1900.....	694,466
New Hampshire, in 1900.....	411,588
Vermont, in 1900.....	343,641
Massachusetts, in 1900.....	2,805,349
Rhode Island, in 1900.....	428,556
Connecticut, in 1900.....	908,420
New Jersey, in 1905.....	2,144,143
Minnesota, in 1900.....	1,751,394
California, in 1900.....	1,485,053
	<hr/> 11,244,236

The Borough of Queens has 82,883 acres, and if peopled as densely as the Lower East Side could contain 82,883 x 432.8, or 35,871,762 persons.

That is to say, the Borough of Queens, if peopled as densely as the Lower East Side, could contain:

	Persons.
All its present population.....	198,241
All the population of New York State, 1905, not above mentioned.....	3,908,463
The Whole Population of—	
Colorado, in 1900.....	539,700
Florida, in 1900.....	528,542
Georgia, in 1900.....	2,216,331
Illinois, in 1900.....	4,821,580
Indiana, in 1900.....	2,516,469
Indian Territory, in 1900.....	392,660
Iowa, in 1900.....	2,231,853
Kansas, in 1900.....	1,470,495
Kentucky, in 1900.....	2,147,174
Louisiana, in 1900.....	1,381,625
Michigan, in 1900.....	2,420,982
South Carolina, in 1900.....	1,340,316
Mississippi, in 1900.....	1,551,270
Missouri, in 1900.....	3,106,665
Montana, in 1900.....	243,329
Nebraska, in 1900.....	1,066,300
Texas, in 1900.....	3,048,710
Oregon, in 1900.....	413,536
Utah, in 1900.....	276,749
	<hr/> 35,820,353

The Borough of Brooklyn has 49,680 acres.

If peopled as densely as the Lower East Side it could contain 49,680 x 432.8, or 21,501,504 persons.

Hence the Borough of Brooklyn could contain, if peopled as densely as the Lower East Side:

	Persons.
The Whole Population of—	
North Carolina, in 1900.....	1,893,810
North Dakota, in 1900.....	319,146
Ohio, in 1900.....	4,157,545
Oklahoma, in 1900.....	398,331
Pennsylvania, in 1900.....	6,302,115
Arkansas, in 1900.....	1,311,564
South Dakota, in 1900.....	491,579
Tennessee, in 1900.....	2,020,616
Virginia, in 1900.....	1,854,184
Washington, in 1900.....	518,103
West Virginia, in 1900.....	958,860
Maryland, in 1900.....	1,188,044
All in Naval and Military service of United States.....	91,219
	<hr/> 21,415,947

The Borough of Richmond has 36,600 acres. If peopled as densely as the Lower East Side of Manhattan it could contain 36,600 x 432.8, or 15,840,480 persons.

That is to say, the Borough of Richmond could hold, if peopled as densely as Manhattan's Lower East Side, the whole balance of the population of the United States, continental and insular, as in 1900, plus the ascertained increases of New Jersey and New York in the interim, and there yet would be almost room over again for the whole present population of Greater New York, as follows:

	Persons.
The Whole Population of—	
Wisconsin, in 1900.....	2,069,042
Alabama, in 1900.....	1,828,697
The Philippines, in 1900.....	6,961,339
Porto Rico, in 1900.....	953,243
Guam, in 1900.....	9,000
Samoa, in 1900.....	6,100
	<hr/> 11,827,421
The whole population of Greater New York, in 1905.....	4,013,781
	<hr/> 15,841,202

In the foregoing computations no account has been taken of Assembly districts north of Fourteenth street through which Fifth avenue runs, namely, the Twenty-fifth, Twenty-seventh, Twenty-ninth (which contains Central Park), and the Thirty-first.

But if the remainder of New York were peopled as densely as the Lower East Side of Manhattan it could contain the whole population of the United States, continental and insular, as in 1900, plus almost the whole population of Canada, as follows:

Lower East Side's present population..	602,975
Lower West Side area, if peopled as densely.....	573,927
Upper West Side area, if peopled as densely.....	2,583,816
Upper East Side area, if peopled as densely.....	1,226,555
Bronx area, if peopled as densely..	11,260,157
Queens " " " " ..	35,871,762
Brooklyn " " " " ..	21,501,504
Richmond " " " " ..	15,840,480
	<hr/> 89,460,276
Whole population, United States, 1900	84,233,069
Whole population Canada, 1900.....	5,457,000
	<hr/> 89,690,069

The whole park area of Greater New York is 6,638 acres. Subtracting this whole area from the 209,218 acres of the five boroughs, there remain 202,580 acres. People them as densely as Manhattan's Lower East Side and the remnant of the city could contain 87,676,624 persons.

The *Brooklyn Eagle* list of the parks of the city, 1906, shows that they are distributed as follows:

East Side, south of Fourteenth street:

	Acres.
City Hall Park	8.239
Cooper Square, Third avenue and Seventh street .....	.229
Corlears Hook, Corlears and South street	8.300
Duane and Hudson, Grand and East Broadway .....	.630
Hamilton Fish, Houston and Willet streets	3.673
Jeannette street and Coenties Slip .....	.728
Mulberry Bend, Mulberry and Bayard streets	2.750
Paradise, Mission Place and Worth street .....	.114
Rutgers, Rutgers Slip and South street .....	.478
Tompkins Square, Avenue A and Seventh street	10.508
William H. Seward, Canal and Jefferson streets	3.315
Total improved parks, named	38.964
Worth and Baxter streets, unnamed .....	.187

The population south of Fourteenth street, east of Broadway, is 602,975. There are, therefore, living in this area 15,583 people for every single acre of improved park area.

The distribution of the acreage by Assembly districts appears on the accompanying chart.

East Side, north of Fourteenth street:

	Acres.
East River, Eighty-fourth and Eighty-ninth streets	12.546
Gramercy (private), East Twenty-second street	
John Jay, Seventy-sixth and Seventy-eighth streets	3.004
Park, Seventeenth and Eighteenth streets	1.037
Ryan, Second avenue and Forty-second street .....	.180
St. Gabriel's, Thirty-fifth and Thirty-sixth streets	2.947
Stuyvesant, Rutherford Place	4.229
Thomas Jefferson, 111th street and First avenue	15.529

Improved Parks

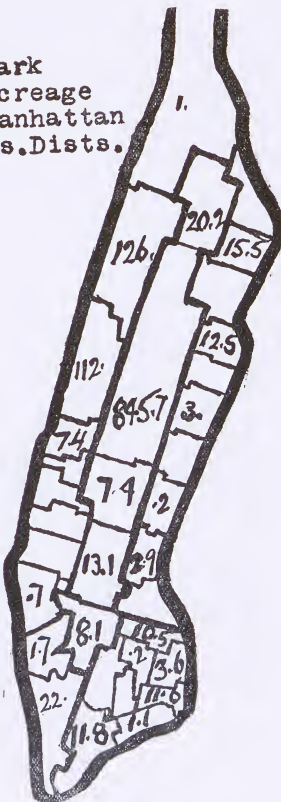
The population on the East Side, north of Fourteenth street, is 598,295. There are, therefore, 15,157 persons for every acre of improved park area north of Fourteenth street on the East Side.

The districts through which Fifth avenue runs have the following park areas:

	Acres.
Bryant, Sixth avenue and Forty-second street	4.775
Central	843.019
Greeley Square, Sixth avenue and Thirty-second street .....	.144
Madison Square, Broadway and Twenty-third street	6.840
Mt. Morris 120th street and Madison avenue	20.174
Park Avenue Parks, Thirty-fourth, Fortieth, Fifty-sixth and Ninety-sixth streets	8.118
Union Square, Broadway and Fourteenth street	3.483
Washington Square, Fifth avenue and Waverly Place	8.115
Improved Parks	899.668

There are, in the districts through

Park Acreage Manhattan Ass. Dists.



which Fifth avenue runs, 241,422 people. There are, therefore, only 268 persons in these districts for each acre of improved park area.

On the West Side, south of Fourteenth street, are the following parks:

	Acres.
Abington Square, Eighth avenue and Hudson street .....	.202
Battery	21.199
Beach street, West Broadway .....	.038
Bowling Green, Broadway and Whitehall street .....	.517
Canal street, West street .....	.318
Christopher street, West Fourth street .....	.130
Duane street, Hudson street .....	.108
Hudson street, Leroy street	1.700
Jackson Square, Eighth avenue and Horatio street .....	.227

Improved Parks

There are living south of Fourteenth street, west of Broadway, excluding the Fifth Assembly District, 125,317 people. There are, therefore, 5,125 persons for each acre of improved park area within this territory. Washington Square Park is, of course, an additional advantage to the people living in this section, as Union Square is, to a certain extent, an advantage to the people living south of Fourteenth street, east of Broadway.

The following are the park areas north of Fourteenth street on the West Side:

	Acres.
Audubon (Private)	
De Witt Clinton, Eleventh avenue, Fifty-second and Fifty-fourth streets.....	7.377
Empire, Broadway and Sixty-third street.....	.344
Empire, Broadway and Sixty-sixth street.....	.069
Hancock Square, St. Nicholas and 123d street .....	.072
Harlem Lane, Seventy-second and 153d streets	1.270
Manhattan Square, Central Park and West Seventy-seventh street	17.582
Morningside, 110th and 123d streets.....	31.238
Riverside, Seventy-second and 129th streets	140.037
Riverside Extension, Seventy-second street and 129th street.....	48.215
Sherman Square, Broadway and Seventieth street .....	.001
Improved and named	246.205
Triangle, Broadway and Seventy-third street .....	.095
Triangle, Manhattan avenue and 114th street .....	.018
Triangle, Seventh avenue and 117th street .....	.074
Triangle, Broadway and 106th street.....	.072
Triangle, St. Nicholas and 137th street....	.038
Triangle, St. Nicholas and 150th street....	.024
Addition to Riverside, 112th and Clermont High Bridge Extension, 155th and 159th streets, unnamed	2.511
Harlem River Driveway, unnamed.....	22.817
Improved	273.918
Chelsea, Twenty-seventh street, Ninth and Tenth avenues, unimproved	
Colonial, 145th and 155th streets, Edgecomb, unimproved	12.790
Ft. Washington, unimproved	40.810
High Bridge, 155th street, Washington Bridge	64.343
St. Nicholas, 130th and 141st streets, St. Nicholas avenue and 10th.....	

There live north of Fourteenth street on the West Side 506,698 people. There, therefore, live north of Fourteenth street on the West Side only 2,058 people to each acre of improved and named park area.

The congestion of Manhattan will be cured by three causes:

1. The use of unoccupied land.
2. Rapid transit.
3. Enlarged park areas.

All three really are interdependent.

The Lower East Side and the Upper East Side are the areas that need

additional parks. The city would do well to condemn many of the blocks which have an abnormally high population and density.

The most populous blocks in the city were listed in FEDERATION, December, 1904, page 6. Almost any of the blocks then listed as having above 1,100 people to the acre might well be transformed into a small park.

If the city will not do this, and there are lovers of their kind in New York who are in search of opportunities to do a great social service, on a scale involving millions of dollars, some of these blocks might be purchased outright, their buildings razed, and in the centre or at the sides of the block a neighborhood house could be erected as a centre of work for the higher welfare of the people.

But of what avail is it even to locate small parks if 80,000 people shall, in the next five years, move into the space south of Fourteenth street?

How can that problem be solved?

Only through rapid transit, connecting the most populous borough with other boroughs with a minimum of time and travel, and through the use, through equitable taxation, of the unimproved land of Manhattan Island.

The higher citizenship of New York did well a year ago to induce the Rapid Transit Commission to deny the appeal to erect in Delancey street another elevated road. Had that been done the very densest Assembly districts of Manhattan would have been robbed to a yet larger degree of the sunshine they now so greatly lack. A subway in Delancey street, and the improvement of the approach to the Williamsburgh Bridge by a parkway, is only justice to the East Siders.

But if the city is to be cured of its congestion, future rapid transit tunnels must pierce the congested sections of the island, prompting those whose work is on the East Side to live in the other boroughs of the city, especially the Bronx. The present rapid transit tunnel is a scientific triumph. It is to be hoped that its successors will be sociologically as well conceived.

Appended are two charts which

show that the present tunnel pierces none of the dense districts downtown, reaches the Bronx by a deflection toward the State of New Jersey, and that it does not pass through a single district of high congestion.

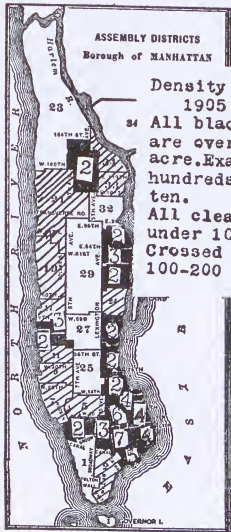
That the East Siders can carry on their East Side work while living elsewhere is shown by the enormous increase of certain areas of Brooklyn since the Williamsburgh Bridge was opened. But it is of no avail to substitute a West Side congestion in Brooklyn for an East Side congestion in Manhattan, if the highest welfare of New York is to be promoted. Rapid transit should be radial in all directions from the congested East Side, as well as from the business sections of Manhattan. No more streets should be darkened by steel bridges. Where, on the other hand, steel

bridges are already in existence, and their shadows will not be broadened by the provision of extra tracks, the city, given proper guarantees that transit will really be rapid if additional tracks are permitted to be laid, might do well to grant such permission.

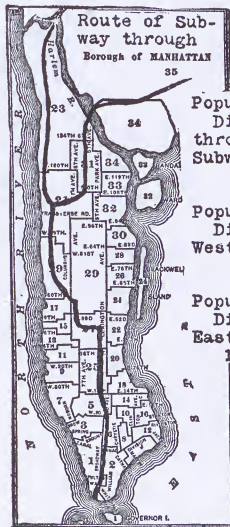
Rapid transit alone, however, will not cure the problem of congestion. If unimproved land is not equitably taxed, the tenement house will reappear throughout the whole of the area of Greater New York, as it has already appeared in such disheartening numbers in the Borough of the Bronx.

Christianity must come to the tax gatherers of the city with a call like that which came to Matthew, the publican, "Rise and follow Me."

The future social order will have no less charity, perhaps, but it will certainly have more justice.



Density Map
1905
All black spaces are over 200 per acre. Exact no. hundreds in written.
All clear spaces under 100 per ac.
Crossed spaces 100-200 per acre.



Route of Subway through
Borough of MANHATTAN
35
Population of Districts through which Subway runs, 648,269
Population of Districts West of it, 339,135
Population of Districts East of it, 1,124,976.

RELIGION IN GREATER NEW YORK.

Comparisons of 1855 and 1905 and of October of 1904 and October, 1905.

FEDERATION herewith presents its fourth annual tabulation of religious conditions in Greater New York.

In connection therewith it presents, as promised in Volume III, No. 6, a comparison of religious conditions in 1855 and 1905.

The sources of the comparison of 1904 and 1905 are the official reports of all Christian bodies at work in Greater New York, the *City Record* of 1905, and the foregoing article on the population of Greater New York.

The sources of the comparison of 1855 and 1905 are the foregoing, and the State Census figures of religion, within the limits of the present Greater New York, as issued in 1855.

The compilation of the latter material FEDERATION owes to the Rev. J. W. Hoyt, Jr., whose alert vision discovered the material, whose vigor collated it for the interpretation of the compiler, and without whose expert assistance, while serving the Federation as Fellow representing Union Theological Seminary, much of the past and present research of the Federation into religious conditions would have been impossible.

Arrangement of the Study.

Comparative conditions in 1855 and 1905 will first be presented in the following order:

1. Greater New York.
2. The Borough of Manhattan.
3. The Bronx.
4. The Borough of Brooklyn.
5. The Borough of Queens.
6. The Borough of Richmond.

Then will follow a comparison of the same areas in 1904 and 1905. Then will follow a treatment of Manhattan in 4 sections:

1. Lower East Side.
2. Upper East Side.
3. Fifth Avenue Districts.
4. West Side.

Thereto will follow a treatment of Brooklyn in 4 sections:

1. Brooklyn Heights and Red Hook.

2. Eastern District.
3. Prospect Heights and Slope.
4. Flatbush and Bay Ridge.

In 1906 and thereafter Brooklyn will be treated in 9 sections, corresponding with the subdivisions of the borough for sub-Federation organization recently agreed upon by the Sub-Federation Committee having in charge the developing of co-operation among the churches of the borough.

The 8 subdivisions of Manhattan and Brooklyn, with the 3 boroughs—Bronx, Queens and Richmond—constitute the "11 subdivisions" which appear on some of the charts.

The "77 subdivisions" which appear on other charts are made up of the 32 wards of Brooklyn, the 35 Assembly districts of Manhattan and Bronx, and the 10 wards of Queens and Richmond.

Maps will be inserted in appropriate places to enable the reader to locate each ward or Assembly district, and the constituents of each subdivision of Manhattan and Brooklyn.

The tables which appear present the tax exemption of each communion in 1905; its membership; its gains and losses, October, 1904-October, 1905; and the number of each communion's churches advancing and losing.

The Protestant communions are totaled; the Greek, Russian and Armenian Apostolic churches added to them, making the "non-Roman" total; and the Roman Catholic figures immediately follow in all the detailed tables. The non-Roman and Roman totals of membership, churches, and gains and losses are separately given for each ward of Queens, Richmond and Brooklyn, for the 2 Assembly districts that make up the Bronx, and, under their sections, for each of the Assembly districts of Manhattan.

The comparative property and memberships of each of the religious communions at work in the city in 1855 and 1905 are given in the earlier tables.

**Greater New York's Religious Conditions,
1855—1905.**

The population of Greater New York in 1855 was 907,775; in 1905, 4,014,304 persons.

In 1855 there were 427 Protestant churches in the city, or 1 to 2,126 persons; in 1905 there are 964 Protestant organizations reporting memberships, or 1 to 4,164 persons.

In 1855 there were 53 Roman Catholic churches, or 1 to 17,128 persons; in 1905 there are 244, or 1 to 16,452 persons.

The total value of the Protestant church property appearing in the appended lists is undoubtedly smaller than the actual Protestant property held in 1855. It probably excludes all educational and philanthropic institutions under sectarian or ecclesiastical control which had no communicant membership list.

The property list of 1905, collated from the *City Record*, is more minutely compiled, including, as it does, not only all specific church property, but all parochial schools, the \$2,000 of exemption granted to every parsonage property, and all philanthropic and educational institutions under the control of the various religious communions. This caution must be held in mind when comparing the aggregates of property as in 1855 and 1905. With this caution in mind, however, the following contrasts may be noted:

In 1855 Protestantism had \$12,134,950 of property. In 1905 the aggregate is \$120,175,795. Protestantism has, therefore, increased its property holding over 10 times.

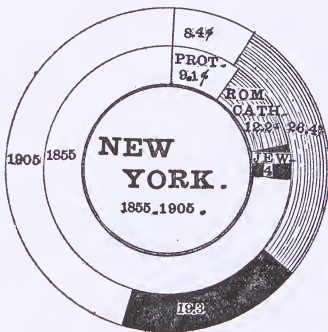
In 1855 the Roman Catholic church property amounted to \$2,128,500. In 1905 the Roman Catholic exemptions are \$58,247,995. The Roman Catholic property has, therefore, multiplied itself 27.3 times.

In 1855 the Jewish property was \$181,100; in 1905 the Jewish exemptions were \$13,608,100. The Jewish property has, therefore, multiplied itself almost 75 times.

The Protestant communicants of Greater New York in 1855 were 82,477, or 9.1 per cent. of the population of the city; in 1905 they number 337,

289, or 8.4 per cent. of the city's population.

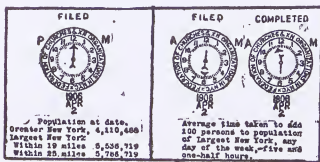
The Roman Catholic communicants of 1855 numbered 110,488, or 12.2 per cent. of the population; in 1905, 1,061,716, or 26.4 of the city's population. In 1855 there were no synagogues in the Bronx, Queens or Richmond; only 1 in Brooklyn and only 10 in Manhattan—11 in the



whole city. In 1905 there were 58 synagogues on the tax exemption list in Manhattan, 4 in the Bronx, 26 in Brooklyn, 1 in Queens and 1 in Richmond, 90 in all. In addition there are at least 400 not on the tax exemption list.

In 1855 there were 480 Christian churches, or 1 to 1,891 persons; in 1905 there are 968, or 1 to 4,146 persons.

In 1855 there was 1 Jewish synagogue to 82,525 people; in 1905, excluding the almost innumerable synagogues meeting in rented quarters, there are 90 with exempt property, or 1 to 44,600 people.



RELIGION IN GREATER NEW YORK.

Comparisons of 1855 and 1905 and of October of 1904 and October, 1905.

FEDERATION herewith presents its fourth annual tabulation of religious conditions in Greater New York.

In connection therewith it presents, as promised in Volume III, No. 6, a comparison of religious conditions in 1855 and 1905.

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3. Prospect Heights and Slope.
4. Flatbush and Bay Ridge.

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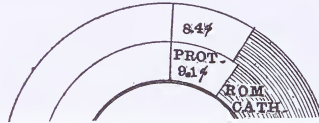
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ERRATA.

Page 29, 2d paragraph, should be "in 1905 there are 1,212, or 1 to 3,312 persons."*

Page 30, Manhattan chart, Rom. Cath. section, 1905, should be larger than 1904.

Page 33, 5th paragraph, should read: "In membership, in 1855, Methodism was in the lead, the Protestant Episcopal Church second, and Presbyterianism third."*

Page 34, "Manhattan" section. Note 7 should attach to "9 new denominations" also; and these begin with "Primitive Baptist."

Page 53, 7th line from the bottom. Insert 1,895,204 after "placed at."

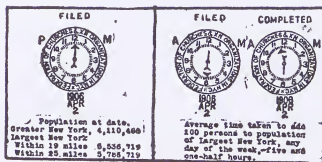
*Changed in part of the edition.

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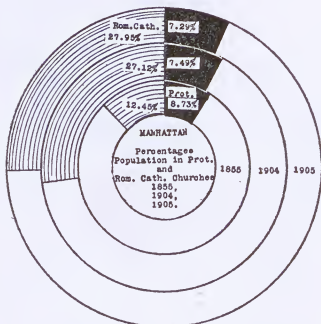
Manhattan, 1855-1905.

The population of Manhattan, 1855, was 629,904 people; in 1905, 2,112,697.

In 1855 there were 218 Protestant churches on Manhattan Island, or 1 to 2,890 people; in 1905 there were 335 churches, or 1 to 6,306 people.

In 1855 there were 24 Roman Catholic churches in Manhattan, or 1 to 26,246; in 1905 there are 89, or 1 to 23,775 people.

The value of the Protestant church property in the appended lists for 1855 was \$9,113,300; in 1905, \$96,001,660, or 10.5 times as much.



In 1855 the Roman Catholic property was \$1,610,000, and in 1905, \$35,616,700, or 22.1 times as much.

The Jewish property in 1855 in Manhattan was \$177,100; in 1905, \$12,587,300, or 71 times as much.

The Protestant communicants in Manhattan in 1855 numbered 54,985, or 8.7 per cent.; in 1905, 153,965, or 7.2 per cent.

The Roman Catholic communicants in 1855 numbered 78,488, or 12.4 per cent.; in 1905, 590,589, or 27.9 per cent.

Bronx, 1855-1905.

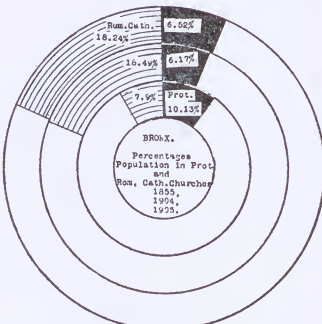
The population of the Bronx in 1855 was 17,079; in 1905, 271,629.

In 1855 there were 23 Protestant churches in the Bronx, or 1 to 743 people; in 1905 there are 94, or 1 to 2,889 people.

In 1855 there were 4 Roman Catholic churches in the Bronx, or 1 to 4,270 people; in 1905 there are 28, or 1 to 9,700 people.

The value of Protestant church property in the Bronx in 1855 was \$117,600, and in 1905, \$3,325,635. The Protestant property has, therefore, multiplied itself 28.2 times.

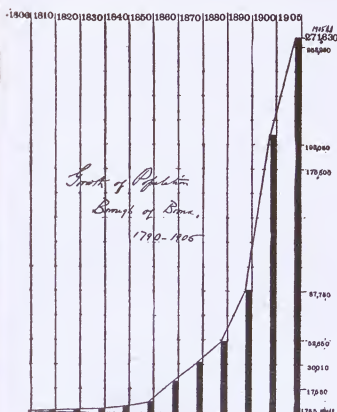
In 1855 the Roman Catholic prop-



erty was \$44,000, and in 1905, \$7,941,650. The Roman Catholic property has, therefore, multiplied itself 180 times.

The Protestant communicants in the Borough of the Bronx in 1855 numbered 1,730, or 10.1 per cent. of the population; in 1905, 17,707, or 6.5 per cent. of the population.

The Roman Catholic communicants in 1855 numbered 1,350, or 7.9 per cent. of the population; in 1905, 49,566, or 18.2 per cent. of the population.



Brooklyn, 1855-1905.

The population of Brooklyn in 1855 was 216,355; in 1905, 1,358,891.

In 1855 there were 131 Protestant churches in Brooklyn, or 1 to 1,651 persons; in 1905, 370 churches, or 1 to 3,700 persons.

In 1855 there were 17 Roman Catholic churches in Brooklyn, or 1 to 12,727; in 1905, 89 (precisely the same number as in Manhattan), or 1 to 15,268 persons.

The value of the Protestant church property in Brooklyn in 1855 was \$2,438,600; in 1905, \$17,021,200. The Protestant property has multiplied itself nearly 7 times.

The value of the Roman Catholic church property in Brooklyn in 1855 was \$403,800; in 1905, \$12,210,895. The Roman Catholic property has, therefore, multiplied itself 30.2 times.

In 1855 the Jewish property in Brooklyn was \$4,000; in 1905, \$685,950. The Jewish property has, therefore, multiplied itself 171 times.

The Protestant communicants of the Borough of Brooklyn in 1855 numbered 20,586, or 9.5 per cent.; in 1905 they numbered 139,803, or 10.29 per cent.

The Roman Catholic communicants

in Brooklyn in 1855 numbered 26,220, or 12.1 per cent.; in 1905, 365,855, or 26.9 per cent.

Queens, 1855-1905.

The population of Queens in 1855 was 23,048; in 1905, 198,241.

In 1855 there were 30 Protestant churches in the Borough of Queens, or 1 to 768 people; in 1905, 113, or 1 to 1,753 people.

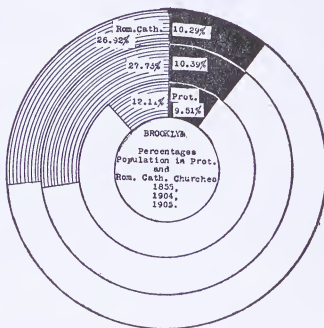
In 1855 there were 4 Roman Catholic churches in Queens, or 1 to 5,762 people; in 1905 there are 25, or 1 to 7,930 people.

The value of the Protestant church property in the Borough of Queens in 1855 was \$253,150; in 1905, \$1,669,550. The Protestant property has, therefore, multiplied itself 6.5 times.

The Roman Catholic church property has, therefore, multiplied itself 57.3 times.

In 1855 there was no Jewish property; in 1905 it is \$95,000.

The Protestant communicants in the Borough of Queens in 1855 numbered 2,333 persons, or 10.1 per cent.



of the population; in 1905 they numbered 17,200, or 8.6 per cent.

The Roman Catholic communicants in the Borough of Queens in 1855 numbered 2,630, or 11.4 per cent. of the population; in 1905 they numbered 39,700, or 20 per cent.

Richmond, 1855-1905.

The population of Richmond in 1855 was 21,389 persons; in 1905, 72,846.

In 1855 there were 25 Protestant churches on Staten Island, or 1 to 855 persons; in 1905, 52, or 1 to 1,400 persons.

In 1855 there were 4 Roman Catholic churches on Staten Island, or 1 to 5,347 persons; in 1905 there are 13, or 1 to 5,600 persons.

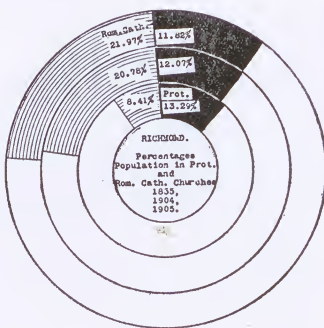
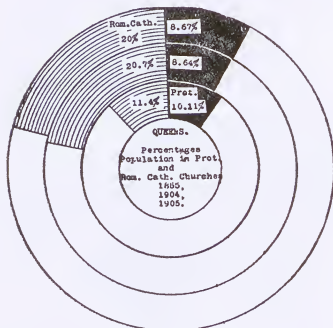
The value of the Protestant church property on Staten Island in 1855 was \$212,300; in 1905, including the Sail-

The Roman Catholic communicants on Staten Island in 1855 numbered 1,800, or 8.4 per cent. of the population; in 1905 they number 16,006, or 20.9 per cent. of the population.

Summarizing the foregoing, the following facts appear:

1. Protestantism's church equipment, as one might expect, is in no section of the city as adequate to population as 50 years ago.

2. Roman Catholicism's churches, in proportion to population, have actually risen in Manhattan Island during



ors' Snug Harbor property, the exemptions are \$2,168,750. The Protestant church property, including the Sailors' Snug Harbor, has, therefore, multiplied itself 10.2 times.

In 1855 the Roman Catholic church property on Staten Island was \$42,500, and in 1905, \$862,100. The Catholic property has, therefore, multiplied itself 20.2 times.

There was no Jewish property in 1855; in 1905 it is \$27,350.

The Protestant communicants of the Borough of Richmond in 1855 numbered 2,843, or 13.2 per cent. of the population; in 1905 they number 8,614, or 11.8 per cent. of the population.

the last 50 years, and this increase has given it proportionately more churches to population throughout the greater city than 50 years ago.

3. In no section of the city has Protestantism added to its church property of 50 years ago as rapidly as Roman Catholicism, while neither has added as rapidly as the Jewish increase of property.

4. Protestantism has a smaller percentage of communicants in every section of the city, except Brooklyn, than 50 years ago, while Roman Catholicism has a larger proportion of the population in every portion of the city than 50 years ago.

The Protestant Communions, 1855-1905.

A study of religious conditions, 1855 and 1905, would be incomplete without a comparison of the leading Protestant communions of then and now.

In the following list of named communions are included all Protestant bodies which in 1855 had over 1,000 communicant members.

The outstanding fact in this comparison is the tremendous growth of the Lutheran Church.

Its churches have increased from 7 to 123. Twenty-two per cent. of the churches added to Greater New York since 1855 are Lutheran. Next to it the Protestant Episcopal body has added the most churches, but Lutheranism has added 116 against an increase of 93 in the Protestant Episcopal churches. The Baptist and Methodist have added precisely the same number—69. The Presbyterians come next with an addition of 51; the Congregationalists next with 26, and next the Reformed Dutch with 21. No other communion at work in 1855 has added 10 churches. The African Methodists have added 9, the Evangelical Association 6, the Moravians 5, the Unitarians 4, the Universalists have precisely the same number as in 1855, and the Society of Friends has 6 less churches than 50 years ago.

Sixteen denominations at work in the city in 1855, and then having under 1,000 communicants each, namely, the Seventh Day Baptists, Plymouth Brethren, Free Baptists, Catholic Apostolic, Christians, Disciples, Seventh Day Adventists, Evangelical Association, Calvinistic Methodists, Congregational Methodists, Primitive Methodists, Methodist Protestants, Moravians, Unitarians, Swedenborgian and Reformed Presbyterians, have added only 37 churches.

There are 12 denominations now at work in the city which were not at work in New York in 1855, viz.: Reformed German, 7 churches; Reformed Episcopalians, 5 churches; German Evangelical Synod, 3 churches; Pentecostal, 3 churches; Free Methodist, 2 churches; and the Primitive Baptists, Reformed Catho-

lics, Christian Alliance, Christian Reformed and Society of Ethical Culture have each 1.

The Salvation Army and Volunteers complete the list.

There were in 1855 no union Protestant churches, such as those carried on by the City Mission societies of Manhattan and Brooklyn.

There are today 10 such congregations.

In membership, as in working centres, Lutheranism has made the largest advance. Its members have grown from 2,228 in 1855 to 47,934 in 1905.

In membership in 1855 Presbyterianism was in the lead, Methodist second and the Protestant Episcopal Church third.

In 1905 the Protestant Episcopal Church is first in membership, Lutheranism second, Presbyterianism third, Methodist Church fourth, and the Baptist fifth.

The accompanying chart shows the relative position in 1855-1905 of all Protestant bodies now having 10,000 communicants.

These bodies are seven in number, namely, in the present order of their communicants, Protestant Episcopal (second in 1855), Lutheran (seventh in 1855), Presbyterian (third in 1855), Methodist (first in 1855), Baptist (fourth in 1855), Reformed Dutch (fifth in 1855), and Congregational (sixth in 1855).

The lists on the following pages include these and other communions, and present the number of their churches in 1855, with the gain in the interim half century; the value of their property in 1855 and 1905, with the computation of the number of times it has multiplied itself; their communicant memberships in these years; and the percentage of the city's whole population in their communicant lists in these years.

The parallel information is given for every borough.

These two pages will readily lend themselves to special studies affecting the various religious bodies of the city for which the compiler has not had leisure. The following facts, however, are noted:

1. Lutheranism in Greater New

Religion in Greater New York, 1855 and 1905.
COMPARISON OF CHURCHES, CHURCH PROPERTY, AND MEMBERSHIP OF CHRISTIAN BODIES AND JEWISH SYNOGOGUES.

Churches	Property			Members		Percentage of City's Population	
	1855	1905	Increase	1855	1905	1855	1905
1855 1905 Gain GREATER NEW YORK *0							
44 113 69 Baptist	915,600	6,521,055	7.11 fold	9,872	36,590	1.06	.96
22 48 26 Congregational	545,700	2,905,605	5.32 "	2,391	19,497	.86	.49
88 151 95 Protestant Episcopal	4,170,800	55,926,970	13.42 "	15,609	99,977	1.78	2.37
7 123 116 Lutheran	102,800	4,427,295	43.07 "	2,228	47,934	.25	1.19
65 154 69 Methodist Episcopal *	997,650	8,744,800	8.76 "	15,929	43,728	1.76	1.09
11 20 9 African Methodist **	136,600	261,050	2.03 "	2,064	5,677	.23	.09
52 114 62 Presbyterian *	2,176,500	17,561,000	8.07 "	11,863	45,873	1.31	1.14
11 11 11 United Presbyterian *3	482,000	291,240		5,814	1,463	.64	.04
52 73 21 Reformed Dutch	1,387,300	6,986,145	5.04 "	6,537	22,124	.95	.55
7 7 0 Universalist	359,500	753,300	2.12 "	1,103	1,011	.12	.03
12 42 *6 Society of Friends	221,200	687,500	3.11 "	1,275	1,589	.14	.04
32 69 37 16 other denominations *4	621,900	2,706,550	4.51 "	5,114	7,352	.56	.18
4 11 7 Undenominational	14,200	459,300	30.94 "	580	2,052	.05	.05
3 10 10 Union Protestant	0	10,576,365	entire	0	8,867	.00	.37
0 24 24 12 other denominations *5	0	1,334,500	entire	0	8,535	.00	.21
487 964 537	12,134,950	120,166,795	9.9 "	82,477	337,288	9.07	8.4
52 244 192 Roman Catholic	2,128,500	58,248,195	27.34 "	110,488	1,061,716	12.2	26.4
0 1 1 Greek		75,000	entire		1,500	.0	.03
0 2 2 Russian		100,000	entire		1,700	.0	.03
0 (1) 1 Armenian Apostolic		950,600	entire		900	.0	.06
0 (10) 1 Christian Scientist		4,900	entire		2,927		
0 2 2 Latter Day Saints		4,900	entire		7		
11 500 489 Jewish	*6 161,100	13,608,100	75.14 "	7	7		
490 1714 1224	14,444,950	193,175,190		192,965	1,403,105		
*Loss							
1855 1905 Gain MANHATTAN.							
25 42 18 Baptist	431,500	4,344,200	10.07 fold	711	17,715	1.13	.51
9 8 *1 Congregational	292,500	1,088,000	3.72 "	905	2,170	.15	.10
43 70 27 Protestant Episcopal	3,364,500	51,175,400	15.19 "	9,006	53,046	1.43	2.50
3 33 30 Lutheran	86,000	2,221,000	25.83 "	1,820	16,911	.75	.80
36 47 11 Methodist	617,000	5,135,000	8.33 "	9,733	14,322	1.54	.88
6 6 0 African Methodist	120,000	204,000	1.7 "	1,668	1,709	.26	.08
33 49 16 Presbyterian	1,645,500	14,757,700	8.97 "	10,643	25,179	1.69	1.19
10 5 *5 United Presbyterian	476,000	2,174,000	4.57 "	2,763	995	.43	.04
22 21 *1 Reformed Dutch	919,000	5,191,200	5.65 "	5,117	9,103	.80	.43
2 3 1 Unitarian	225,000	*960,000	4.22 "	310	1,050	.05	.04
25 28 3 12 other denominations *7	724,800	2,175,000	2.99 "	5,049	4,462	.94	.21
3 5 2 Undenominational	11,200	335,000	29.64 "	455	1,250	.07	.05
1 1 Christian Alliance		80,000	entire		1,422	.00	.06
11 11 9 new denominations		1,117,000	entire		2,822	.00	.19
6 6 Union Protestant		7,045,340	entire		12,346	.00	.11
216 335 117	9,113,300	96,001,660	10.55 "	24,985	135,985	8.73	7.29
24 89 65 Roman Catholic	1,610,000	35,616,700	22.12 fold	78,448	590,589	12.45	27.95
0 1 1 Greek		75,000	entire		1,500	.0	.07
0 1 1 Russian		75,000	entire		900	.00	.04
0 1 1 Armenian		900,000	entire		900	.00	.04
0 (5) 1 Scientist		4,900	entire		2,176	.00	
10 350 340 Jewish	*177,100	12,567,300	71.06 "	7	7		
232 777 325	10,300,400	145,235,660					
*Loss							
1855 1905 Gain BROXN.							
1 8 5 Baptist	6,000	142,355	24.39 fold	98	1,229	.36	.45
1 8 7 Congregational	3,500	170,855	48.61 "	45	1,377	.26	.58
6 21 15 Protestant Episcopal	56,000	669,350	11.99 "	84	4,968	4.92	1.72
7 18 11 Methodist	11,000	562,700	50.23 "	462	3,059	2.76	4.12
3 10 7 Presbyterian	15,000	907,260	60.48 "	137	1,847	.78	.69
2 7 5 Reformed Dutch	20,000	267,000	13.35 "	125	1,280	.72	.45
3 0 *3 2 other denominations *8	6,100			23	0	.13	.00
0 14 14 Lutheran		179,245	entire		3,584	.00	1.32
6 6 5 Union Protestant		347,400	#		556	.00	.19
1 1 Undenominational *9		45,830	entire		107	.00	.07
23 94 71	117,800	3,325,635	28.27 "	1,730	17,707	15.13	8.71
4 28 24 Roman Catholic	44,000	7,941,650	180.45 "	1,350	49,566	7.9	18.24
0 5 5 Jewish		235,500	entire		?		
27 127 100	161,800	11,478,785					
1855 1905 Gain BROOKLYN.							
11 45 34 Baptist	235,070	1,900,000	7.43 fold	2,378	19,117	1.05	1.33
11 26 16 Congregational	245,000	1,600,220	6.45 "	1,379	15,063	.64	1.10
26 54 28 Protestant Episcopal	539,100	3,377,976	6.23 "	4,159	26,463	1.92	1.94
3 55 52 Lutheran	14,300	1,619,960	113.26 "	590	23,901	.27	1.76
31 56 27 Methodist	325,500	2,713,800	8.33 "	4,763	21,744	2.20	1.60
1 0 *1 Congregational Methodist	6,000			110	0	.05	.00
2 7 5 African Methodist	14,000	61,550	4.39 "	1,679	1,679	.16	1.22
13 42 29 Presbyterian	1,656,000	1,656,000	3.39 "	3,503	16,550	1.61	.91
16 25 8 Reformed Dutch	343,300	1,254,645	3.65 "	2,050	8,015	.95	.59
14 41 27 15 other denominations *10	201,400	892,290	4.43 "	1,341	5,908	.60	.43
1 5 4 Undenominational	3,000	76,500	25.5 "	125	695	.05	.03

York has had the largest increase of churches; has multiplied the value of its property more than any other communion; and has grown more in the percentage of the population included in its communicant list than any other Protestant body.

In Greater New York its gain of 116 churches has been accompanied

by a 43 fold increase of the value of its church properties; while even Roman Catholicism has multiplied the value of its property only 27 times.

Lutheranism is the only Protestant body which in Greater New York has multiplied its property to a larger extent than the Roman Catholic Church.

The increase of its communicants in

RELIGION IN GREATER NEW YORK, 1855, 1905.

35

Religion in Greater New York, 1855 and 1905.
COMPARISON OF CHURCHES, CHURCH PROPERTY, AND MEMBERSHIPS OF CHRISTIAN BODIES AND JEWISH SYNAGOGUES.

Churches	Property			Members		Percentage of City's Pop'n.	
	1855	1905	Increase	1855	1905	1855	1905
BROOKLYN, Cont'd.							
0 11 11 Union Protestants*	0	1,743,255		0	0		
131 370 239 7 new denominations* 11	2,438,300	123,300 entire		20,355	137,800	.00	.12
17 89 72 Roman Catholic	403,800	12,210,895 30.24		26,220	365,835 12.11	26.32	
0 1 1 Russian	0	25,000 entire			800	.00	.05
(4) Jewish	0	50,600			721		
(1) Latter Day Saints	0	4,500			160		
1 135 134 Jewish	4,000	686,950 171.74		40	160		
149 895 446	2,846,100	29,999,145					
*Loss							
BROOKLYN, Cont'd.							
1855 1905 Gain CHURCHES.	1855	1905	Increase	1855	1905		
1 12 11 Baptist	12,000	64,700 7. Fold		7	1,228		.52
1 6 5 Congregational	1,700	46,500 27.35		62	862	.27	.43
7 24 17 Protestant Episcopal	57,700	479,250 4.81		689	4,235	3.85	2.14
5 1 4 Society of Friends	28,700	15,000		88	65	.00	.03
7 20 13 Methodist	24,050	222,300 9.24		221	2,594	.95	1.30
1 4 3 African Methodist	3,000	9,900 3.3		75	214	.33	.11
3 11 8 Presbyterian	27,000	194,800 7.21		571	1,839	2.48	.94
3 14 9 Reformed Dutch	59,000	216,300 3.68		515	2,362	2.23	1.49
0 15 15 Lutheran		360,300 entire			2,504	.0	1.27
0 4 4 3 new denominations* 12		21,000 entire			297	.0	.15
0 2 2 Union Protestant		19,700 entire			380	.0	.19
30 113 63	233,150	1,669,550 5.55		2,333	17,200 10.11	6.67	
4 25 21 Roman Catholic	28,200	1,616,850 57.3		2,630	39,700 11.4	20.	
0 5 0 Jewish	0	95,000 entire			?		
34 145 109	251,350	3,361,400					
*Loss							
RICHMOND.							
1855 1905 Gain CHURCHES.	1855	1905	Increase	1855	1905		
5 5 0 Baptist	12,000	45,000 3.75 Fold		380	698	1.76	.96
6 12 6 Protestant Episcopal	113,500	265,000 2.34		715	2,585	3.34	3.55
1 6 5 Lutheran	2,500	46,850 18.74		18	1,034	.09	1.42
4 11 7 Methodist	19,300	121,200 6.28		750	2,209	3.50	3.03
1 0 1 Congregational Methodist	2,000	5,600 5.6		60	75	.0	.28
1 3 2 African Methodist	1,000	138,000 23.		40	505	.28	.69
1 4 3 Moravian	6,000	59,000 1.8		350	754	3.88	1.05
1 5 0 Unitarian	10,000	8,000		30	123	.14	.17
0 2 2 Presbyterian	0	45,000 entire			438	.0	.60
0 1 1 new denomination* 13	0	2,500 entire			40	.0	.06
0 2 2 Union Protestant	0	1,425,100 entire			141	.0	.19
0 0 0 Undenominational	0	7,500 entire			0	.0	.0
25 52 27	212,300	2,168,750 10.22		2,843	8,614 15.89	11.82	
4 13 9 Roman Catholic	42,500	862,100 20.29		1,800	16,906	6.41	21.92
0 5 5 Jewish	0	27,500 entire			?		
29 70 41	254,800	3,058,200					
*Loss							

- *0. Includes all communions have 1,000 members, 1855.
- *1. Includes 3 Wesleyan Methodist churches.
- *2. Includes both Old School and New School churches.
- *3. Includes 7 Associate and 4 Associate Reformed churches.
- *4. Includes Seventh Day Baptist, Plymouth Brethren, Free Baptist, Catholic Apostolic, Disciples, Christian, Seventh Day Adventist, Evangelical Association, Calvinistic Methodist, Primitive Methodist, Methodist Protestant, Moravian, Congregational Methodist, Reformed Presbyterian, Swedenborgian and Unitarian.
- *5. Includes Primitive Baptist, Reformed Episcopal, Christian Alliance, German Evangelical Synod, Free Methodist, Reformed German, Christian Reformed, Salvation Army, Society for Ethical Culture, Pentecostal, and Volunteers.
- *6. The number of synagogues in 1900, is the minimum estimate of Dr. David Blaustein.
- *7. Includes Seventh Day Baptist, Plymouth Brethren, Free Will Baptist, Christian, Disciples, Second Adventist, Evangelical Association, Society of Friends, Calvinistic Methodist, Primitive Methodist, Moravian, Reformed Presbyterian, Universalist, Primitive Baptist, Reformed Catholic, Reformed Episcopal, Evangelical Synod, Free Methodist, Reformed German, Salvation Army, Society of Ethical Culture, and Christian Reformed.
- *8. Includes Society of Friends, and African Methodist.
- *9. Includes Disciples, Seventh Day Adventist, Reformed Episcopal, United Presbyterian, and Reformed German.
- *10. Includes Free Baptist, Catholic Apostolic, Disciples, Seventh Day Adventist, Christian, Evangelical Association, Society of Friends, Primitive Methodist, Moravian, Reformed Presbyterian, United Presbyterian, Methodist Protestant, Swedenborgian, Unitarian, Universalist. (Underlined not at work in Brooklyn in 1855.)
- *11. Includes Christian Alliance, Reformed Episcopal, Evangelical Synod, Free Methodist, Pentecostal, Reformed German, and Salvation Army.
- *12. Includes Evangelical Association, Methodist Protestant, and Volunteers.
- *13. Society of Friends.

the fifty years has been from .25 per cent. to 1.19 per cent., a gain of .94 per cent. on population, whereas the Protestant Episcopal Church has gained only .55 per cent. on population, Congregationalism .23 per cent., while the Baptists have decreased .12 per cent, the Methodists .67 per cent, the Presbyterians .17 per cent., and the Reformed Dutch .40 per cent.

In other words, there are only three Protestant bodies in New York city which today enroll a larger percentage of the whole population of the city on their communicant lists than fifty years ago, and these three, in the order of their interim growth, are: 1. Lutheran; 2, Protestant Episcopal; 3, Congregational.
2. In Manhattan, as throughout Greater New York, Lutheranism has

had the largest advance. It has added more churches than any other communion; the value of its property has multiplied more swiftly even than the value of the Roman Catholic property; and it is one of the two Protestant communions which today have a larger percentage of the population on their communicant list than fifty years ago.

On Manhattan Island it is the Protestant Episcopal Church which has made the largest advance in membership. It has increased its communicants from 1.43 per cent. to 2.50 per cent. of the population of the borough, while Lutheran membership has risen from .25 per cent. to .80 per cent. The Baptist membership has fallen off .32 per cent., the Congregational .04 per cent., the Methodist .86 per cent., the Presbyterian .50 per cent., and the Reformed Dutch .37 per cent.

3. In the Borough of Bronx Lutheranism's gain goes to the top in every particular.

It had no churches in 1855, and while the present value of its property is only \$179,245, it has been built up from nothing.

Its membership today is exceeded only by the Protestant Episcopal Church, and while that communion has today 3.20 per cent. less of the population of the borough on its church rolls than fifty years ago, Lutheranism has 1.32 per cent. more.

The Congregational is the only other communion that has made a net gain in fifty years in the Borough of Bronx, the percentage of its communicants having risen from .26 per cent. to .50 per cent.

The Baptists have decreased .11 per cent., the Protestant Episcopal, as stated above, 3.20 per cent., the Methodists 1.64 per cent., the Presbyterians .09 per cent., and the Reformed Dutch .27 per cent.

The large multiplication of the properties of all Protestant communions in the Bronx should be noted, but while the aggregate growth of Protestant bodies in fifty years has been 28.27 fold, the Roman Catholic

property has multiplied itself 180.45 times.

4. In the Borough of Brooklyn Lutheranism has multiplied its property 113.28 times in the last fifty years, while no other communion has had a 10 fold growth, with the exception of the Roman Catholic.

Lutheranism has had the largest percentage increase in its communicant list. It today enrolls 1.76 per cent. of the population, as against .27 per cent. fifty years ago, an increase of 1.49 per cent., whereas the Baptist increase has been only .28 per cent., the Congregational .46 per cent., the Protestant Episcopal .02 per cent.; while the Methodist percentage has fallen from 2.20 per cent. to 1.60 per cent., the Presbyterian from 1.61 per cent. to 1.22 per cent., and the Reformed Dutch from .95 per cent. to .59 per cent.

5. In the Borough of Queens, Lutheranism had no churches in 1855, but today is fourth in the number of its communicants.

It now enrolls 1.27 per cent. of the population of the borough, which is all net gain. The Baptist gain has been .62 per cent., the Congregational .16 per cent., the Methodist .35 per cent., while the Protestant Episcopal loss has been 1.71 per cent., the Presbyterian 1.54 per cent., and the Reformed Dutch .74 per cent.

6. In the Borough of Richmond Lutheranism's increase of property has been surpassed by the Moravians, through the large increment of the Moravian holdings, but in other regards Lutheranism repeats its remarkable showing.

The increase of the population of the borough on its communicant list has been 1.33 per cent., whereas the Protestant Episcopal gain has only been .21 per cent., and the Baptists have lost .82 per cent., the Methodists .47 per cent., and the Reformed Dutch 2.83 per cent.

The Presbyterians had no churches in Richmond in 1855, and their communicant list is now .60 per cent. of the population of the borough.

OUR POPULATION, RELIGIOUSLY, 1905.

FEDERATION, Volume III, No. 6, placed the population of Greater New York, June, 1904, at 3,945,907 persons.

These figures were reached by conceding to the city the same percentage growth, June 1, 1900, to June 1, 1904, as obtained in the decade 1890-1900.

In the article entitled "Greater New York and Largest New York, 1905," on preceding pages, it has been shown that this method of estimating the growth of New York is nearer to the truth than the method employed by the Federal Census Bureau. Greater New York has grown, 1900-1905, annually, 22,442 persons above the growth average of the years 1890-1900; and the Federal Census method would make the population of the city, June 1, 1905, 3,902,096, instead of 4,014,304. On the other hand, the method of FEDERATION applied last year would make the population of the city, June 1, 1905, 4,073,084, instead of 4,014,304.

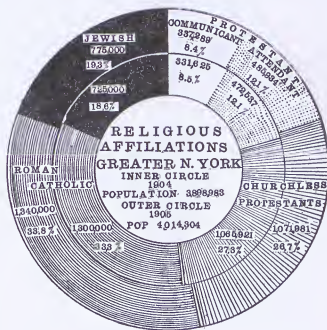
For a comparison of conditions in 1904-1905, the first thing to be done is to redistribute the more probable population of June 1, 1904, appending in parallel column FEDERATION'S estimate of the population as at June 1, 1905. This estimate includes an arbitrary distribution of the institution population:

	Estimate.		
	1904.	Revised.	1905.
Manhattan.			
Lower East Side.....	575,000	591,060	605,476
Upper East Side.....	550,000	585,902	600,796
Fifth Avenue.....	241,422	263,812	269,408
West Side.....	693,840	619,404	637,017
	2,060,262	2,060,178	2,112,697
Bronx.....	290,715	257,404	271,629
Brooklyn.			
Heights and Red Hook..	217,064	233,264	238,389
Eastern District.....	283,411	297,139	305,819
Prospect Heights and Slope.....	674,745	610,464	622,030
Flatbush and Bay Ridge.	178,015	179,562	192,653
	1,353,235	1,320,439	1,358,891
Queens.....	171,323	189,291	198,241
Richmond.....	79,372	71,681	72,346
Greater New York..	3,945,907	3,898,983	4,014,304

From the above it appears that the FEDERATION'S estimate of the population in Manhattan, in 1904, was within 84 persons of the truth, but that the populations of Bronx and Brooklyn were considerably overestimated, while those of Queens and Richmond were somewhat underestimated.

The practical correctness of the Manhattan estimate arose from the fact that it alone, of all the boroughs, continued, 1900-1905, the compounding of the increase of its population.

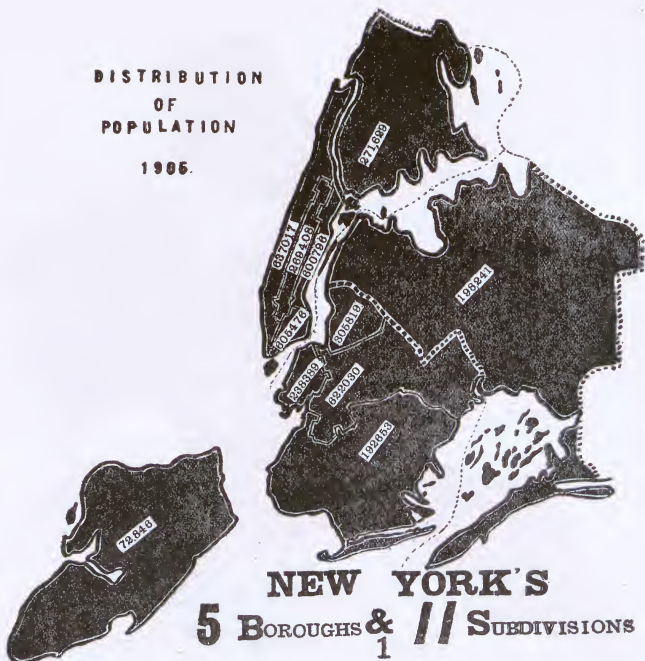
Graphically, the religious makeup of New York today and a year ago is as follows:



The churchless Protestants of New York yet outnumber the whole population of Nebraska, and are the equivalent of the whole population of Washington, Idaho, Montana and Wyoming.

**DISTRIBUTION
OF
POPULATION**

1905.



WHERE ARE THE PEOPLE?

Chart 1 answers this question in terms of FEDERATION'S present computation of the distribution of the population of Manhattan and Brooklyn as at June 1, 1905. The figures for Brooklyn are estimates only, for the State Census has not yet given us anything but the assembly district populations of Brooklyn; and the distribution of these populations, by wards, will not be known until further tabulations have been issued from Albany.

WHERE ARE THE CHURCH MEMBERS?

Charts 2 and II give a definite answer to this question. Their "non-Roman" figures are from the latest

printed official records of every communion, as at October 1, 1905; while the Roman Catholic figures were courteously furnished by the Chancellors of the New York and Brooklyn Dioceses.

GAINS AND LOSSES.

Charts 3 and III show the location of Protestant losses and gains. The losses are in the shaded sections. Protestantism has lost in Richmond and Roman Catholicism in Brooklyn. In 25 of the "77" smaller "subdivisions," as against 36 of the "77" smaller "subdivisions" in 1904, there have been Protestant losses.

Protestantism has lost in 5 of the "11 subdivisions" and Roman Catholicism has lost in 3.

PROTESTANT
MEMBERSHIPS
1905



NEW YORK'S
5 BOROUGHS & 11 SUBDIVISIONS

Roman Catholicism has lost in 24 of the "77 subdivisions" and Protestantism in 25.

Protestantism's gain in the whole city has been 5,664 communicants; the Russian Orthodox Church claims 200 more; the Jews have increased 50,000; and Roman Catholicism registers a gain of 35,164.

Greater New York grows in population 316.2 persons daily. The growth of the communicant membership of the Protestant churches is therefore the equivalent of less than 3 weeks of the 52 weeks yearly growth of the city, while the Roman Catholic growth is the equivalent of 113 days of the city's yearly increase.

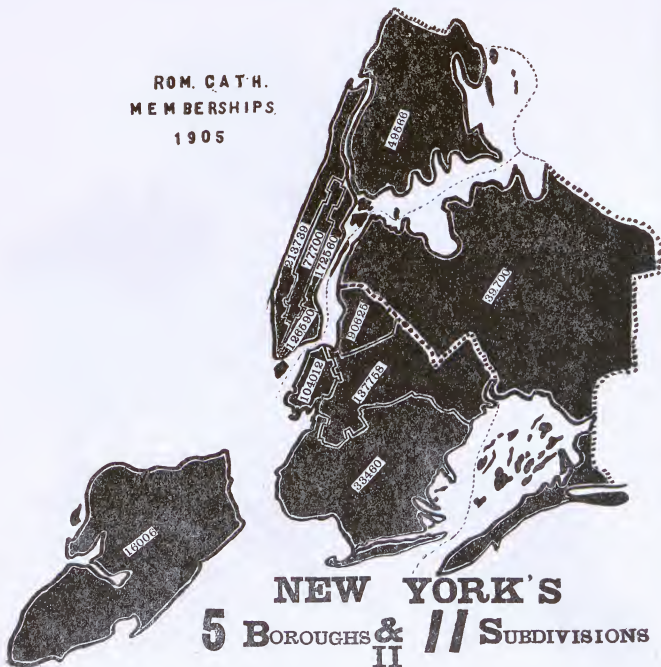
BIRTH AND BELIEF.

Charts 5 and 6 present the percentages of the foreign born in the "11 subdivisions" and in the "77 subdivisions" of our city, as in 1900. Later figures are not to be had.

The whole East Side of New York and the whole West Side of Brooklyn have fewer Protestant communicants than a year ago. The loss in Manhattan is 828 members in the Assembly districts east of Broadway and Lexington Avenue; and in the Brooklyn Heights and Red Hook and the Eastern District wards of Brooklyn the loss is 514 members.

The percentage of loss in Manhattan is 14.3 and in Brooklyn 10.4. The

ROM. CATH.
MEMBERSHIPS
1905



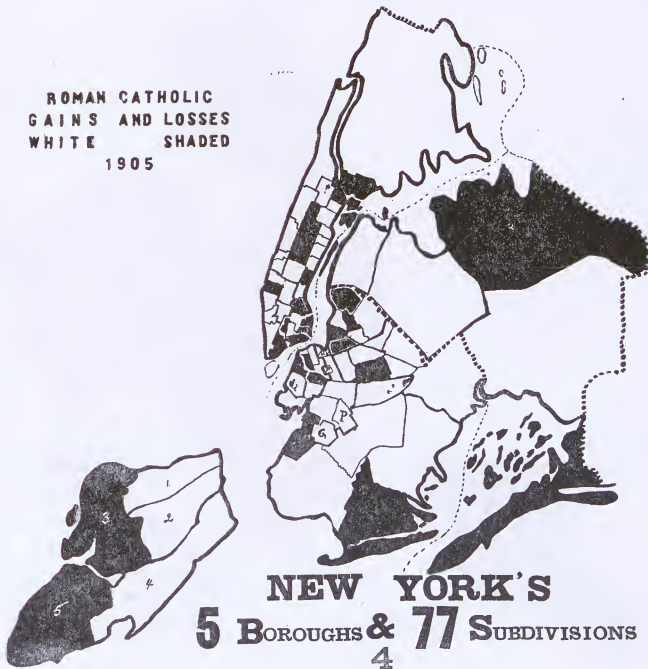
NEW YORK'S
5 BOROUGHS & 11 SUBDIVISIONS

upper East Side of Manhattan last year showed a very substantial gain. This year the loss has been 789 members, against a gain of 1,136 last year, while the churches of the lower East Side this year show a loss of only 39 members, against a loss of 663 last year. In Brooklyn Heights and Red Hook last year's loss was 1,505 members; this year it is 26. In the Eastern District of Brooklyn the loss last year was 544 members and this year 488.

It is thus apparent that the large loss on the upper East Side of New York, which is rapidly changing into a Jewish and Italian community, is responsible for Manhattan's poorer showing. The churches of Brooklyn Heights and Red Hook, and of the lower East Side of New York, are both to be congratulated that they are

so successfully holding their own. It is yet true, however, that the Manhattan churches in foreign districts are holding their own better than the Brooklyn churches of foreign districts, for in 16 districts of Manhattan, with 941,949 population, over 40 per cent. foreign born, the Protestant churches have gained in 8 and lost in 8, the net loss being 215 members, whereas in 3 districts of Brooklyn, over 40 per cent. foreign, with 107,600 population, the Protestant churches have gained in 1 and lost in 2, and the net loss is 459 members. In 7 districts of Manhattan, over 50 per cent. foreign, Protestantism has gained in 3 and lost in 4. In 9 districts, over 45 per cent. foreign, it has gained in 4 and lost in 5; but, as in 1904, Protestantism has lost in the Eighth Assembly District,

ROMAN CATHOLIC
GAINS AND LOSSES
WHITE SHADED
1905



which is over 60 per cent. foreign. In 1906 a yet more serious loss will be shown in this district, for the sole remaining Protestant church, among 72,215 people, has been sold during 1905, and the property, if rumor be true, is to be transformed into a Jewish theatre.

Manhattan has 5 districts between 35 per cent. and 40 per cent. foreign, and Protestantism has gained in 4. Brooklyn has 3 such districts, and in all of them this year has been a gain.

Manhattan has 10 districts between 30 per cent. and 35 per cent. foreign, and has gained in 8. Brooklyn has 8 such districts, and has gained in 6. Manhattan has 3 districts between 25 per cent. and 30 per cent. foreign, and 2 of them have gained. Brooklyn has

14 such wards, and in 9 of them there has been a gain.

Manhattan has no districts below 25 per cent. foreign, while Brooklyn has 4, and in 3 of them the Protestant communicants have increased.

Richmond's largest Protestant loss has been in wards over 30 per cent. foreign. Bronx and Queens both show gains. The contrast between Protestant and Roman Catholic conditions as affected by the inter-relations of birth and belief continues to be shown by the gain of the Roman Church in 12 of the 19 districts over 40 per cent. foreign born, while Protestantism has gained in only 9. The net loss of Protestantism in these 9 districts has been 674 members and the gain of Roman Catholicism 10,804.

PROTESTANT
GAINS AND LOSSES
WHITE SHADED
1905



NEW YORK'S
5 BOROUGHS & 11 SUBDIVISIONS

Protestantism in districts under 40 per cent. foreign has gained 6,338 members, gaining in 43 out of 58 districts, while Roman Catholicism has gained in 41, its net gain therein being 24,360 members, 10,000 of which are in the single Spanish church on West 14th street, whose figures have been restored to those of 1903, and must, if it be intended to include Spaniards only, in the judgment of FEDERATION, be excessive.

Apart from this, the Protestant gain in the districts below 35 per cent. foreign has been larger than the Roman Catholic gain, though the Protestant gain includes communicants only. If the 19 maximum foreign districts to-day have, as in 1900, 30.5 of the city's population, they to-day have 1,224,362 people. The Catholic Church

claims within them a population of 345,529. If this be expanded to 425,000, if one-half of the Jewish population of the city be accorded to them, viz., 387,500 persons, and if the Protestant communicants be multiplied by $2\frac{1}{2}$ to ascertain the Protestant population attached to churches, or 175,270, there remains a minimum of 306,592 persons of probable Protestant affiliations utterly churchless, in districts of the city which are above 40 per cent. foreign born.

The first requisite of reaching these people with the Christian message is the enlargement of the teaching and ministering staff of the churches remaining in Manhattan's most alien districts. The second is the more specific direction of the work of the Protestant churches of Brooklyn toward

PROTESTANT

GAINS AND LOSSES
WHITE SHADED

1905



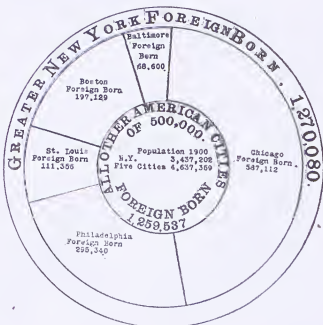
NEW YORK'S 5 BOROUGHS & 77 SUBDIVISIONS III

the foreign population of Protestant affiliation. The third is the co-operative visitation of neighborhoods by the Protestant churches in such manner that no Protestant family shall be overlooked, viz., by the assignment of a district to each church for the visitation of every family therein, and the exchange of information through the Federation's clearing house. The fourth, though far below the others in importance, is the adoption of special new methods, such as the vacation Bible schools, tent services, etc.

Seek, Serve, Save are the three calls for Christian conquest in these foreign neighborhoods.

The intensity of the problem may be shown by the following graphic exhibit of the numerical superiority of the foreign born in New York in 1900 to the combined foreign population of

Boston, Baltimore, Philadelphia, St. Louis and Chicago.



The whole Protestant gain of Greater New York 1904-1905 has been in districts under 35 per cent. foreign and with but 2,040,660 of the 3,437,-

202 population of 1900. Summarized, the conclusion of the appended table is:

		Population 1900.	1905.	Districts.	Gain.	Dist. Gained.	Dist. Lost.
Districts +	35% foreign	1,396,542	88,011	557	16	11	
Districts -	35% foreign	2,040,660	253,378	6,221	36	14	

*Loss.

TABULATION BY PERCENTAGES OF FOREIGN BORN.

PROTESTANT AND ROMAN CATHOLIC GAINS AND LOSSES IN THE 77 SUBDIVISIONS OF GREATER NEW YORK.											
PROTESTANT						ROMAN CATHOLIC					
	1900	1905	Year's	Districts		1905	Year's	Districts			
MANHATTAN	Population	Members	Gain	Gain	Loss	Members	Gain	Gain	Loss	Loss	Total
60-70%	72,125	20	*23	0	1	0	0	0	0	1	1
50-60	406,422	10,229	*210	3	3	120,895	*7,005	1	5	6	
45-50	80,806	7,343	65	1	1	18,534	*1,366	1	1	2	
40-45	382,596	16,582	*47	4	3	153,000	15,200	7	0	7	
35-40	241,195	42,005	204	4	1	79,060	*1,340	2	3	5	
30-35	421,301	50,202	503	8	2	167,300	23,050	9	1	10	
25-30	245,648	30,884	94	2	1	51,800	3,320	3	0	3	
	1,850,093	157,265	586	22	12	590,589	31,859	23	11	34	
BROXN											
30-35%	200,507	17,707	1,815	1	0	49,566	2,066	1	0	1	
QUEENS											
30-35%	89,175	6,462	213	2	0	27,955	650	2	0	2	
25-30	7,193	475	*5	0	1	1,200	*200	0	1	1	
20-25	56,631	10,265	634	2	0	10,545	*40	1	1	2	
	152,999	17,200	842	4	1	39,700	410	3	2	5	
RICHMOND											
30-35%	30,957	3,341	*56	1	1	7,850	*550	1	1	2	
25-30	26,901	3,889	43	2	0	5,800	200	1	1	2	
15-20	9,163	1,394	*21	0	0	2,356	1,556	1	0	1	
	67,021	8,614	*34	3	2	16,006	1,206	3	2	5	
BROOKLYN											
40-45%	107,600	7,934	*459	1	2	53,100	3,975	3	0	3	
35-40	105,798	3,898	113	3	0	49,169	0	3	0	3	
30-35	264,571	32,975	936	6	2	79,143	353	6	2	8	
25-30	544,783	60,199	1,647	9	5	159,158	*4,105	8	6	14	
20-25	82,017	18,330	*69	2	1	16,775	0	3	0	3	
15-20	61,813	17,267	487	1	0	8,510	*600	0	1	1	
	1,166,582	140,603	2,655	22	10	365,855	*377	23	9	32	
GREATER NEW YORK											
60-70%	72,125	20	*23	0	1	0	0	0	1	1	
50-60	406,422	10,229	*210	3	3	120,895	*7,005	1	5	6	
45-50	80,806	7,343	65	1	1	18,534	*1,366	1	1	2	
40-45	490,196	24,516	*506	5	5	206,100	19,175	10	0	10	
35-40	346,993	45,903	317	7	1	128,229	*1,340	5	3	8	
30-35	1,006,511	110,687	3,411	18	5	331,814	25,569	19	4	23	
25-30	824,525	95,445	1,779	13	7	217,958	*785	12	8	20	
20-25	138,648	28,595	565	4	1	27,320	*40	4	1	5	
15-20	70,976	15,651	466	1	1	10,866	956	1	1	2	
	3,437,202	341,389	5,584	52	25	1,061,715	35,164	63	24	77	

*Loss

*Loss

CONGESTION AND CHURCH GROWTH.

Protestantism in last year's showing showed a net loss in districts above 45 per cent. foreign and in districts having above 383 people to the acre. This year it shows a loss in districts over 50 per cent. foreign of 233 members, but has gained in two districts between 45 per cent. and 50 per cent. foreign 65 members. Last year it

showed a loss in districts having between 383 and 577 people to the acre of 473 members. This year it records a gain of 87 members in these same districts.

On the whole, however, Protestantism continues to lose in the inhumanly congested neighborhoods. In 5 districts of 383 or over to the acre its loss is 84 members. Its people are hidden in the crowd, if still there in

considerable numbers, and 4,852 of its gain of 5,664 members has been among the 20 per cent. of the city's population housed with a density below 40 to the acre.

Protestantism and the better housing movement should work hand in hand. The net loss in districts having above 131 to the acre, which was the

gained in 16 of the 30 districts over 131 to the acre and in 35 under 131 to the acre. But, among the 1,583,913 person housed 131 to the acre, in 1900, Protestantism has today only 91,824 members, as against 92,696 members in 1904, while among the 1,853,289 housed under 131 to the acre it has 249,565 members.

TABULATION, BY DENSITY OF POPULATION, OF PROTESTANT MEMBERSHIP: GAINS AND LOSSES.

1900 Population	Density per acre	Year's Gain or Loss		Districts		Total
		Members	%	Gain	Loss	
72,125	131-1000	20	23	0	1	11
65,785	577-735	2,710	*148	0	1	1
223,583	383-577	4,128	87	2	1	3
158,044	300-383	9,334	*27	2	1	3
161,735	231-300	5,739	200	3	0	3
784,746	131-231	60,871	*777	10	6	16
65,025	94-131	10,066	632	1	0	1
162,834	76-86	35,080	75	2	1	3
77,633	39-76	23,066	26	1	1	2
76,585	10-39	6,211	241	1	0	1
1,850,593	131.9	167,265	586	22	12	34
Bronx						
200,507	10-39	17,707	1,615	1	0	1
Brooklyn						
117,897	131-231	9,022	*486	0	3	3
250,316	94-131	18,588	87	5	3	8
198,963	86-94	37,452	215	2	3	5
118,706	76-86	24,383	498	3	0	3
222,560	39-76	27,011	353	4	1	5
175,400	10-39	13,363	613	4	0	4
74,740	1-10	10,786	1,375	4	0	4
1,166,582	23.5	140,807	2,655	22	10	32
Queens						
48,272	10-39	3,025	158	1	0	1
104,727	1-10	14,175	684	3	1	4
168,999	1-8	17,200	842	4	1	5
Richmond						
67,021	1-10	8,614	*34	3	2	5
Greater New York						
72,125	735+	20	*23	0	1	1
65,785	577-735	2,710	*148	0	1	1
223,583	383-577	4,128	87	2	1	3
158,044	300-383	9,334	*27	1	2	3
161,735	231-300	5,739	200	3	0	3
681,270	231+	21,931	89	6	5	11
902,643	131-231	69,893	*963	10	9	19
1,583,913	131+	91,624	*874	16	14	30
323,341	94-131	28,674	719	6	3	9
198,963	86-94	37,452	215	2	3	5
281,540	76-86	59,461	573	5	1	6
300,195	39-76	50,977	379	5	2	7
502,764	10-39	40,306	2,827	7	0	7
246,468	1-10	33,975	2,625	10	3	13
3,437,202	16.4	341,389	5,864	51	26	77

As a guide to the significance of the above density per acre

- 383 per acre is average Lower East Side, 1900
- 313 " " " maximum district West Side
- 231 " " " ward Brooklyn
- 131 " " " average Manhattan
- 86 " " " Fifth Avenue
- 76 " " " West Side, North 14th St.
- 10-76 " " Brooklyn average
- 1-10 " " Bronx, Queens & Richmond average

average density of Manhattan in 1900, has been 874 members, while the gain in districts under 131 to the acre has been 6,740. Nevertheless, it has

In districts over 131 to the acre less than 6 per cent. of the population are Protestant communicants, while in districts under 131 to the acre nearly 14 per cent. are Protestant communicants.

Protestantism cannot seek and serve and save its own people in dense districts unless its force of workers is liberal and its methods elastic, inventive and institutional.

Such methods, at the same time, are the best exhibition of the spirit of Protestantism to the foreign peoples who, in the main, are the cause of the congestion of our city.

The Roman Church is more successful in administering the congested neighborhoods than Protestantism, but it, too, has interest in dissolving the ghettos, whether they be Jewish or Italian.

Increasing density of population Federation continues to record as the second cause of Protestantism's slow progress. It cannot get at its own people for the crowd that hides them. When an alien neighborhood is a congested neighborhood (and it is likely to be both, if either) the compacted foreigners are almost impossible to Protestant access.

SEX AND CHURCH GROWTH.

Chart 8 shows, in its shaded sections, the subdivisions of the city where there are more men than women, and designates the districts gaining or losing non-Roman members. For comparison the charts for the year 1904 and 1905 are placed side by side.

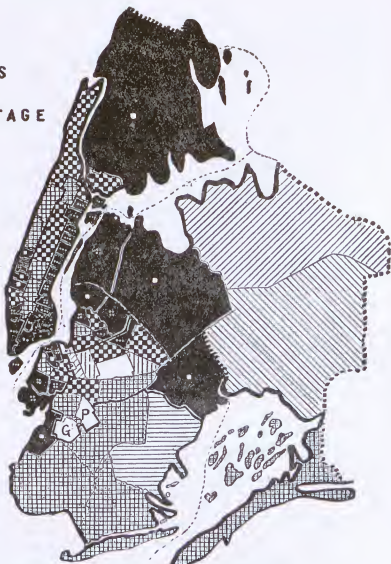
The comparative statistical showing of 1904 and 1905 is as follows:

Year's Gain.	Districts.		Gain.	Loss.
	1905.	1904.		
1,530	*561	26	22	18
4,334	5,381	25	19	8
5,864	4,820	51	41	26

44 Districts, with male excess, 1900, population 1,891,010
33 Districts, with female excess, 1900, population 1,546,192

* Loss.

% NATIVE WHITES OF NATIVE PARENTAGE	
1	4.9%
5	9.9 "
10	14.9 "
15	19.9 "
20	24.9 "
25	29.9 "
30	33.2 "
33	34.9 "
35	37.0 "
37	39.9 "
40	42.8 "
42	46.8 "
46	48.3 "



NEW YORK'S 5 BOROUGHS & 77 SUBDIVISIONS VI

It is a matter for congratulation that the Christian Church in Greater New York during the last twelve months has become more temperamentally masculine in its administrative spirit.

This is not written in derogation of the undoubtedly more pronounced religious habit of the gentler sex. The beginnings of Christianity in the Old Testament, however, show that God demands the strength of manhood as well as the beauty of womanhood to serve Him. Christianity knows no distinction between male and female in the call of the Gospel. But the applications of the Gospel to home life—to marriage, baptisms and burials—have been more direct than its application to business. "What God hath joined together, let no man put asunder" is a principle which smites

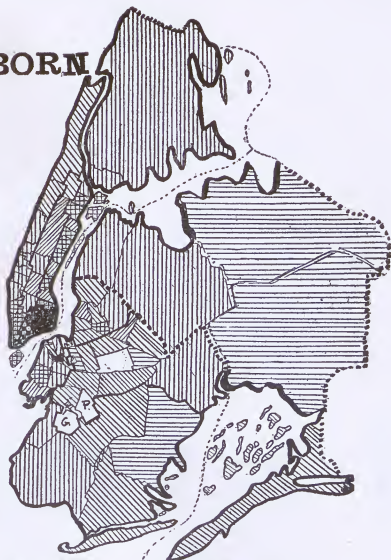
with the rod of Christ's mouth divorce of the sacred and the secular as directly as the divorce of those who are joined in holy matrimony. Faith and works are joined together in the spirit and scheme of Christianity. They have been too often divorced.

The conception that the Church has for its main business the defense of the existing order, rather than the establishment of an ideal order of society, is injuring Christianity in America as it has almost irreparably injured it in Germany.

It is, therefore, a matter for congratulation that the Protestant Episcopal Church and the Presbyterian Church, within the limits of Greater New York, have, during the last year, appointed Committees of Social Service and fraternal delegates to the labor unions of the city.

FOREIGN-BORN

67	% + ■
55	.. ■
50	.. ■
45	.. ■
40	.. ■
35	.. /
30	.. |
25	.. \
20	.. -
18	..



NEW YORK'S
5 BOROUGHS & 77 SUBDIVISIONS

It is the duty of the Church to rebuke wickedness in all places, whether among capitalists or laborers. It is its duty, as Washington Gladden has recently pointed out, to stand for the truth that the spiritual fact and not the economic fact is fundamental in human society. "Are we competitors or are we brothers? This is the central question," says Dr. Gladden.

When it is made plain to the men of the city that the Church has set itself to advocate and advance the justice of a Kingdom of God on earth, within whose bounds men have a right relation to things, because they first have a right relation to one another, through a right relation to God—when that time comes the Church will grow in districts where men outnumber women as rapidly as in districts where women outnumber men.

"The earth is the Lord's and the

fullness thereof, the world and they that dwell therein"—both sexes, every avocation, every banking house, every mart, every factory, every teeming prairie, every forest, every mine; and while Christianity and communism in the economic sense of the latter are not identical, there is a Christian Socialism whose denial is a denial of the ideals of Jesus, and for whose establishment on earth the churches are most hopefully beginning more consciously to labor.

Of a most promising movement in this direction—the Federation of Church Clubs—this publication will speak more fully in a later issue.

Meantime, FEDERATION reprints and reiterates the sentences which appeared in Volume III, No. 6, pages 17-19, and adds thereto the more recent and equally powerful words of Rev. G. Campbell Morgan, as reported

EXCESS OF MALES

SHADED
PROTESTANT
GAINS AND LOSSES
 ⓑ MALE ⓓ
 ⓔ FEMALE ⓖ
 1905



NEW YORK'S 5 BOROUGHS & 77 SUBDIVISIONS

in the New York Tribune, August 23, 1905.

The great cause of the weakness of Protestantism, in districts where men outnumber women, is the failure of the Church to identify itself more prominently with the increase of social righteousness. Women follow the ideal more readily than men; men temperamentally pursue the ideal when it becomes also the practical; and not until the churches more explicitly announce and advance the ideals of Jesus, practical because divine, will the Church command the adherence and enthusiasm of men who are now either earnestly framing to themselves substitutes for the socialized religion of the New Testament, mistakenly transferring the realm of answer to the purpose of Jesus to the world to come, or, pagan-like, making gold and goods their God, and missing all the joy of life.

The following are the words of the Rev. G. Campbell Morgan, who is an evangelist, but who sees, more clearly than most men of that class, the scope of the Evangel of Jesus:

The communion of saints. What do we mean by that? Well, we mean the realization of the dream of brotherhood. We mean the realization of the true communism. We mean the realization in the family of God of the one and only socialism. Do you know, I feel very strongly that it is quite time that we got hold of these words and redeemed them from abuse. I find lots of people in the churches who are just frightened—I was going to say out of a week's growth, certainly out of a week's spiritual growth—if a minister ventures to use the word "communism" or "socialism." Everything that men are trying to spell out outside the Church is contained in that word, "The communion of saints."

I don't think the Church of Jesus Christ is failing anywhere more awfully than in that one particular. I believe that if we members of the Church, born of the Spirit, were filled with the Spirit and obeying the perpetual movement and teaching and guide of the Spirit, that communism inside the Church, the actuality of brotherhood within the family of God, the socialism of the children of the common Father would be such that the men outside would know what that is after which they are trying to run, and they would understand what real socialism and com-

EXCESS OF MALES

SHADED
PROTESTANT
GAINS AND LOSSES

③ MALE ④
⑤ FEMALE ⑥



NEW YORK'S 5 BOROUGHS & 77 SUBDIVISIONS

munism mean inside the Church if we realized our oneness in Christ. Oh, in the name of God, what is the use of the Church talking about brotherhood when she is divided as she is? And what is the use of Christian people talking of brotherhood and of the communion of men outside until they have manifested in the power of the Holy Ghost the actual, positive, sympathetic, perpetual brotherhood of all the saints of Jesus Christ? The Church of Jesus Christ, according to the mind of the Spirit, is a company of Spirit born souls who share a common life, and therefore if one member suffers all the members suffer, if one member rejoices all the members rejoice; so that the Church of Jesus Christ in the actualities of their everyday life ought to have all things in common.

I do not necessarily mean the actual dividing up and redistribution of wealth, but I do mean the Apostolic ideal; and what was it? That the wealth of the Church was at the disposal of the Church for the helping and succoring of those that needed it. If you read the Acts of the Apostles carefully you won't find that they brought all things to a common pool and gave every man so much. That wasn't it. But they consecrated their wealth. What for? To the need and necessity of the Church; and it becomes a shame upon the Church that any Christian, through the adverse circumstances of this busy age in which we live, anywhere should ever be in want, while within the Church is wealth enough to care for the necessities of the last member of the Church.

But these things we have almost forgotten, and I want to say that we hear that benediction Sunday by Sunday, and we never really understand it until we begin to see that the communion of saints is more than a meeting in which saints sing hymns.

• • •

As a social reformer I must consider the needs of the city.

But perhaps someone here would say, "I stand here, not as a social reformer, but as a Christian." But every Christian is a social reformer; if he is not, he is an infidel. Every wound of humanity is a hurt to the godly man. Like all great cities, this city of New York is the abode of a vast evil, but there is also a great deal of good to be found here. It is a city, too, that grows upon one who comes to it frequently, its fascination increases. It is a city of fine buildings constantly growing finer, of grand thoroughfares, of vast extent, and it is characterized by marvelous commercial enthusiasm.

The passion to build the city is right, but the principle upon which it is built is evil—the principle of godlessness. The great city is splendid in its opportunities, but we tremble when our boys go to the city, and we pray night by night for the girls who are compelled to live here without the protection of home.

Now the moment you cut yourself off from the world you cut the nerve of prayer. The heart that would pray truly must feel the world's agony. The Church is the company of the saved, whose

one vocation is to save—those governed by the will of God who seek to bring others within that government. I would rather have ten men, caught by the divine passion and compassion, gathered together in a church, but mixing in the world, than one thousand dilettante church members, fooling with Heaven and frivolling with Hell.

Dr. Morgan then took up the relations of the individual churches to their own neighborhoods. He declared that it was the business of every church to know all about its own locality, to know every abode of vice, every man trap set to catch the souls of youth; and he applied this indifferently to churches in the slums or on great avenues. He also said: "I warn you in the name of God and humanity, don't insult a hungry man with a tract—give him bread. Nothing is so full of shame in a city as a church that does nothing to save men and women for whom Christ died."

Greater New York's Religious Communions, 1905-1906.

There are at least 66 separate Christian bodies at work in New York city; 57 of these are included in the Protestant total of the appended tables. The Greek, Russian, Armenian and Roman entries, the Christian Scientists, Christian Israelites, two kinds of Mormons, Dowieites and Spiritualists of New York, bring the total up to 67. The full-page table given (p. 51) shows the memberships, gains and churches, 1905, of 61 of these bodies, by boroughs. The 2 kinds of Friends and Reformed Presbyterians, the 3 kinds of African Methodists, and 14 of the 17 Lutheran bodies are not separately tabulated.

The appended tabulation shows the same communions, in numerical order in the city at large, their property, members, gains and churches.

The Roman Catholic communion, though prevented from acquiring property in New York city until 1784, has to-day larger tax exemptions than any other communion in the city. Its figures are \$58,248,195.

Next to it is the Protestant Episcopal body with \$55,966,970, over \$15,000,000 of which is Trinity Church property.

The Presbyterians are third, though they, too, were not permitted to incorporate under the laws of New York until 1784. Their exemptions are \$17,561,100.

The Jews are fourth with \$13,608,100.

Union Protestant enterprises, such as the Y. M. C. A., the Y. W. C. A., the City Mission and Tract Societies,

etc., are fifth, with \$10,578,385. Next are the Methodists with \$8,744,800, next Reformed Dutch with \$6,988,145, next Baptists with \$6,521,055, next Lutheran bodies with \$4,427,295, next the Congregational with \$2,905,605.

The above named bodies complete the list of communions having over \$2,000,000 of tax exemptions, and to them belong \$185,549,650 of the \$226,444,790 of property on the 1905 tax exemption list.

To the eight Protestant bodies above named belong \$113,693,355 of the \$120,186,795 of Protestant church property in the city.

The educational institutions, exempted from taxation, which have no ecclesiastical connection, have a larger valuation than the property of any religious body except the Roman Catholic, Protestant Episcopal and Presbyterian, and the hospitals, dispensaries and medical schools have even more. Institutions of this sort, in which the ministry of the philanthropic public to the suffering and sorrowing of the community has expressed itself, without the attachment to the administration of the institutions of religious tenets, are among the notable expressions of the city's civilization.

The order of the Protestant communions of the city having above 10,000 communicants remains the same as last year, viz., (1) Protestant Episcopal; (2) Lutheran; (3) Presbyterian; (4) Methodist; (5) Baptist; (6) Reformed Dutch; (7) Congregational. These seven bodies have 308,743 of the 341,389 Protestant communicants. Then follow: African Methodist, Union Protestant, Undenominational, Unitarian, Reformed German, Society of Friends, Disciples, United Presbyterian, Christian Alliance, Evangelical Association, Moravian and Universalist churches, these two lists including all bodies having 1,000 or more communicants.

It is due to the Methodist Episcopal communion of the city to point out that its custom of registering, in separate columns of its records, the full communicants and the probationers,

RELIGION IN GREATER NEW YORK, 1904-1905.

Churches	CHURCH MEMBERSHIP GAINS AND LOSSES, 1905 BY BOROUGHS AND RELIGIOUS COMMUNITIONS										Man. Brx. Bkly. Qrs. Ricd. Tot					
	Manhattan	Brooklyn	Queens	Rich- mond	Total	Man- hattan	Brook- lyn	Queens	Rich- mond	Total						
Religious Communities	698	698	698	698	698	1,073	58	75	14	1,185	42	9	45	12	6	113
Epist Day Baptist	17,318	1,259	18,117	1,228	38,599	1,073	58	75	14	1,185	42	9	45	12	6	113
Seventh Day Baptist	600	0	0	0	600	0	0	0	0	0	0	0	0	0	0	0
First Church	100	0	0	0	100	0	0	0	0	0	0	0	0	0	0	0
Lutheran	300	0	498	0	498	0	0	78	0	78	18.6	0	1	0	0	1
Catholic Apostoli	300	0	0	0	300	0	0	0	0	0	0	0	0	0	0	0
Primitive Baptist	59	0	0	0	59	*2	0	0	0	*2	*3.3	1	0	0	0	1
Reformed Catholic	250	0	0	0	250	0	0	0	0	0	0	0	0	0	0	0
Congregational	2,175	1,377	15,083	862	19,437	*60	114	728	71	853	4.6	8	26	6	0	48
Disciples of Christ	708	280	563	0	1,551	33	50	*27	0	56	3.8	2	1	3	0	6
Seventh Day Adventists	249	44	285	0	576	*66	*43	*17	0	*126	*17.9	5	2	4	0	11
Methodist	53,447	4,668	26,483	4,235	90,997	658	317	*39	177	35	1,141	1.3	70	21	*54	94
Protestant Episcopal	447	59	283	0	775	*5	0	4	0	*5	1.41	1.8	1	1	3	2
Reformed Episcopal	233	0	799	116	1,148	*6	0	0	0	*6	3.6	3.2	3	0	5	2
Christian Alliance	1,412	0	0	0	1,412	0	0	0	0	0	0	0	1	0	0	1
Society of Friends (2 bodies)	775	0	709	65	1,549	*49	0	10	0	*59	*2.4	2	0	1	1	6
German Evangelical Synod	339	0	200	0	539	*48	0	0	0	*48	9.7	2	0	1	0	2
Methodist Episcopal (14 bodies)	1,513	470	1,784	0	3,767	*172	72	*205	0	*153	3.2	4	1	9	0	16
Lutheran	6,738	531	4,870	1,246	13,400	*357	111	*247	66	10	604	3.6	11	3	11	9
Lutheran General Conference	7,675	2,451	16,523	1,258	28,396	*363	334	331	66	*45	1,017	3.7	13	7	31	6
Methodist Episcopal	14,128	3,059	21,744	2,594	43,728	662	194	255	89	55	1,353	3.2	47	18	56	20
African Methodist (3 bodies)	1,709	0	1,679	214	3,677	*1,643	0	*190	42	*12	1,886	33.9	6	0	7	4
Primitive Methodist	35	0	0	0	35	0	0	0	0	0	0	0	0	0	0	0
Free Methodist	48	0	150	0	198	*5	0	0	0	*5	2.5	1	0	0	0	2
Presbyterian	25,179	1,847	16,562	1,689	45,197	210	250	91	50	*17	1,471	7.5	3	0	1	0
Reformed Presbyterian (2 bodies)	710	0	52	0	772	*13	0	*5	0	*16	*3.3	44	10	4	1	114
United Presbyterian	895	58	510	0	1,463	*76	2	30	0	*44	*2.9	5	1	5	0	11
Methodist Protestant	0	0	221	181	402	0	0	10	0	0	0	0	0	1	2	0
Pentecostal	0	0	341	0	341	0	0	20	0	0	0	0	0	0	0	0
Welsh Calvinistic	295	0	0	0	295	*18	0	0	0	*18	5.7	1	0	0	0	1
Reformed Dutch	9,103	1,280	8,013	2,962	764	22,154	*443	*234	324	106	*53	*300	*1.3	21	7	26
Methodist	956	140	896	0	1,960	116	25	109	0	0	0	0	0	0	0	0
Society for Ethical Culture	315	0	221	0	536	0	0	97	0	0	102	23.5	3	0	0	1
Unitarian	1,050	0	860	0	1,910	100	0	265	0	25	390	23.7	3	0	0	9
Universalist	404	0	607	0	1,011	29	0	*5	0	0	24	2.4	2	0	0	5
Union Protestant	2,346	0	0	0	2,346	*262	0	6	0	*2	*254	*6.1	6	0	0	2
Undenominational	1,250	107	695	0	2,052	204	107	21	0	*8	338	15.4	5	0	0	10
Protestant Total	153,263	17,707	139,805	17,200	337,299	386	1,815	2,655	842	334	5,764	1.7	335	94	370	113
Greek	1,000	0	0	0	1,000	0	0	0	0	0	0	0	0	0	0	0
Russian Orthodox	900	0	800	0	1,700	200	0	0	0	0	200	13.0	1	0	1	6
Armenian Apostolic	900	0	0	0	900	0	0	0	0	0	0	0	0	0	0	0
Non-Roman Total	157,263	17,707	140,603	17,200	331,399	586	1,815	2,655	842	334	5,764	1.7	335	94	371	113
Roman Catholic	590,589	49,556	385,855	39,700	1,065,715	31,859	2,656	3,777	410	1,406	5,164	3.4	89	28	89	15
GRAND TOTAL	747,852	67,273	505,458	56,900	2,400,105	35,445	3,881	2,773	1,252	1,722	41,028	427	122	460	135	65
LUTHERAN TOTALS	16,917	3,584	23,901	2,504	47,954	*205	*977	*35	226	*35	528	39.4	33	14	56	15

*Per Cent Gain or Loss in 1905 Membership.

*Loss

RELIGIOUS COMMUNITIONS IN GREATER NEW YORK, 1905
PROPERTY, MEMBERSHIP, GAINS 1904-1905, AND CHURCHES
ARRANGED IN NUMERICAL ORDER

Key to denominational notations in parallel column

Property		Members		Gains 1904-1905		Churches		
C1	\$53,248,195	R1	90,997	P1	1,412	E1 181		
M1	13,608,100	LO	47,934	M1	1,353	MY 154		
R1	55,968,970	P1	45,373	R1	1,185	LO 123		
P1	17,561,100	M1	43,728	R1	1,148	P1 114		
U4	10,578,395	R1	38,590	LO	928	B1 113		
M1	8,744,800	R1	22,124	C5	853	R1 73		
R1	6,988,145	C5	19,497	308,743	6,879	6,879	C5 48	
B1	6,521,055	M2	3,677	U1	390		U1 806 806	
LO	4,427,295	U4	2,867	U5	332		M2 20	
C5	2,905,605	U5	2,052	R2	250		D2 11	
	113,893,355	U1	2,035	S5	102	1,074	P3 11	
U1	1,210,000	R2	1,721		7,953		U5 11	
U2	753,300	R5	1,589	B4	78		E3 10	
R5	687,500	D1	1,521	M5	76		U4 10	
U5	439,300	P3	1,463	D1	58		U1 9	
R2	403,500	E4	1,412	E6	-18		M5 8	
S3	375,000	R5	1,148	M3	59		R2 7	
P2	366,000	M5	1,095	E3	36		U2 7	
P3	291,240	U2	1,011	U2	24		D1 6	
M2	281,050	330,334		P5	20		B5 6	
S1	274,000	S3	950	R2	11		S5 6	
M5	263,000	P2	772	P4	10		E2 5	
S5	232,500	E2	729	R2	4	402	P2 5	
D1	205,000	D2	576		8,355	8,355	B5 3	
R3	193,700	R6	539	E6	-2		E6 3	
R2	105,000	S5	536	M4	-5		M3 3	
B5	78,000	B4	498	P2	-18		P4 3	
E4	55,000	P4	402	PG	-18		P5 3	
E4	50,000	R5	350	R5	-39		M4 2	
P6	50,000	P5	341	P3	-44		B2 1	
E6	38,000	P6	295	D2	-126		R3 1	
M5	32,400	G4	250	U4	-254		E4 1	
C4	23,000	M3	232	R1	-300		B6 1	
P5	22,000	D3	181	M2	-1,885	-2,691	C4 1	
R3	15,000	B3	100		5,664	5,664	D3 1	
P4	13,450	M4	85	C2	0		E4 1	
D3	12,500	B2	60	C3	200	200	P6 1	
M4	12,000	B6	59		5,864	5,864	S3 1	
U6	12,000		337,289	6,955			C1 35,164 35,164	
Prot.	120,186,795	C2	1,500	1,500			41,028 41,028	
C2	75,000	C3	1,700	1,700	L1	-153	C2 1 1	
C3	100,000	C6	900	900	L2	-544	C3 2 2	
C1	58,248,195		341,389	341,389	L3	608	C6 1 1	
H1	13,608,100	C1	1,061,716	1,061,716	L4	1,017	928	
Prot.	120,186,795		1,403,165	1,403,165				
	192,218,090	L1	2,709					
L5	4,500	L2	3,029					
S2	950,600	L3	13,800					
X1	13,570,600	L4	28,396	47,934				
X2	14,826,400							
X3	3,019,700							
X6	1,854,900							
	226,424,790							
L4	2,460,400	Memberships, Gains and Losses of						Above
L3	1,169,545	Christian Reformed (R3), Salvation Army						includes
L2	545,000	(S1) and Volunteers (U6) not given in						only
L1	252,350	Protestant Total.						churches
Lutheran Detail.		Members of Latter Day Saints (L5)						with
		Christian Scientist (S2) not ascertained						tabulated
		Jewish Synagogue (H1) not ascertainable						memberships

reduces the enrolled communicants of that communion entering into the tabulation. But for this custom the Methodist Episcopal Church would be second on the list.

FEDERATION believes that the communicant roll of the Protestant churches of the city should be kept more accurately than it is.

The Congregational rolls seem to the compiler to be the best, separating, as they do, the total into resident and non-resident, and separating further by sex. It would be interesting to know what proportion of the communicant roll of the city to-day is made up of men, and to ascertain whether the churches that are endeavoring to realize the social mission of the Church are actually appealing more successfully than the others for the adherence of men.

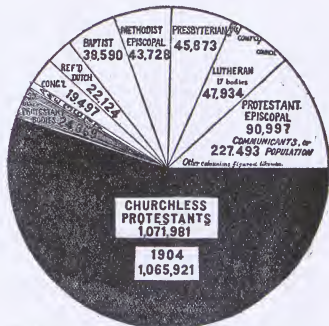
The largest gain of the year 1904-1905 is in the Presbyterian Church; the second largest in the Methodist Episcopal; the third in the Baptist; the fourth in the Protestant Episcopal. All of these communions have gained over 1,000 members. The aggregate gain of the Lutheran communion has been 928 members and Congregationalist 853. These six religious communions have gained 6,879 communicants. Hence, there has been a net loss in other Protestant bodies of 1,215 members. This is more than accounted for by the loss in the African Methodist Church, whose communion roll has diminished 473 more than the Presbyterian roll has gained.

The Unitarians, Undenominational Protestant churches, Reformed Germans and Swedenborgians have gained 1,074 members; the Free Baptists, Moravians, Disciples, German Evangelical Synod, Primitive Methodists, Evangelical Association, Universalists, Pentecostal, Reformed Episcopal, Methodist Protestant and Seventh Day Baptists combined have gained 402 members; while the Primitive Baptists, Free Methodists, Reformed Presbyterians, Welsh Calvinistic Methodists, Society of Friends, United Presbyterians, Adventists, Union Protestants, Reformed Dutch and

African Methodists, in ascending order, have lost 2,691 members.

There are 964 Protestant churches whose figures are tabulated in the FEDERATION'S study. The average gain is therefore 5.87 persons per church.

In the six Protestant communions above named, which have gained 6,879 members, namely, the Presbyterian, Methodist, Baptist, Protestant Episcopal, Lutheran and Congregational, there are 733 churches. The gain in this group, therefore, has been 9.37 persons per church. If the Reformed Dutch be added thereto, the gain in the 806 churches of Protestant communions having over 10,000 communicants each has been 8.16 persons per church.



PROTESTANTISM, 1905, A.D. GREATER NEW YORK

Chart 9 shows the proportion in the whole Protestant population of each communion having above 5,000 members in New York, October, 1905, and the proportion of the churchless Protestants. The total Protestant population in this computation is placed at and the communicants of each Protestant body are multiplied by 2½.

The main cause of the ineffectiveness of Protestantism in New York is the inadequacy of isolated denominational effort to discover and recover these million people.

The great black mass of this chart will pass into the white sections of it only as the Protestant bodies join hands in seeking, serving and shepherding these hosts.

Gains and Losses by Nationality.

Table 3 distributes the memberships, gains and losses, and churches of the Roman Catholic and non-Roman churches in each of the boroughs into three classes.

The first comprises all churches in which a foreign language is used for religious instruction.

The second comprises the English-speaking churches for whites.

The third comprises the colored churches.

The Roman Catholic gain is shown by this table to lie in the main in its foreign churches, as in 1904, but the gain, both in the foreign section and in the English section, is smaller than in 1904. The figures are, non-English churches, 1904, gained 22,870; in 1905, 20,249; English churches, 1904, 17,382; in 1905, 14,915.

The gain in the foreign Protestant churches in 1904 was 857; in 1905, 1,593. The gain in the English churches, 1904, 1,826; 1905, 5,101. The gain in the colored Protestant churches, 1904, was 2,137, while this year a loss of 830 members is reported.

The average gain in the foreign Protestant churches is, this year, larger than last, the foreign churches of the Bronx accounting therefor.

The Roman Catholic churches show losses in the German and Slavic parishes; the Protestant in the Welsh, Norwegian, Lettish and Japanese.

There are 190 Protestant churches in New York city for foreigners, and their communicant members number 55,861, an average of 294 communicants per church. There are 722 churches for whites, where English exclusively is used, and their members number 267,532, an average of 370 communicants per church.

There are 52 churches for the colored people, and they have 14,796 members, an average of 284 communicants per church.

The 190 Protestant foreign

*TABLE III. GREATER NEW YORK
(1) Borough of Manhattan
(2) Borough of Bronx
(3) Borough of Brooklyn
(4) Borough of Queens
(5) Borough of Richmond

Tax Exemptions	Bor-	Church Membership Gains and Losses by Boroughs, 1906			NON-ROMAN Churches		
		Members	Gain	Loss	Members	Gain	Loss
Exemptions	1	590,589	31,859	89,662	117,125	26,052	247,887
117,125,958	2	49,066	2,066	28,151	17,707	1,815	94,70,24
39,328,248	3	325,858	3,777	89,701	140,820	2,850	571,864,107
1,541,000	4	59,760	416	25,19	17,500	842	113,79,34
3,541,000	5	16,000	1,206	13,10	3,614	*24	38,34,10
277,416,570		1,061,716	38,164	264,191	341,359	3,864	1,685,686,726
Churches by							
Speech and Color							
Non-English							
1	184,299	14,929	27,18	9	85,297	290	74,54,20
2	18,200	3,050	7	2	3,697	949	16,12,4
3	120,216	*106	89	23	85,913	278	76,20,84
4	8,813	0	4	4	3,150	123	80,12,8
5	2,400	300	3	0	1,204	*41	6,5,6
	34,324	7,242	56	83	59,901	1,593	194,134,80
English							
1	405,890	14,000	61	47	141,024	923	1,837,176,62
2	39,966	4,684	21	13	8,261	825	78,58,26
3	285,645	*277	64	29	111,337	2,247	1,228,208,74
4	20,683	410	21	15	13,644	787	86,64,21
5	13,600	956	10	7	3,956	19	40,25,15
	744,928	14,915	177	127	239,532	1,511	722,630,192
Colored							
1	3,000	0	1	1	10,544	*627	27,20,7
2	0	0	0	0	249	41	0,0,0
3	0	0	0	0	3,453	164	13,6,7
4	0	0	0	0	400	*68	8,3,5
5	0	0	0	0	0	0	0,0,0
	3,000	0	0	0	14,766	760	28,32,80
Non-English nationalities							
1	83,859	*1,501	0	0	4,58	*17	2,1,1
2	0	0	0	0	0	0	0,0,0
3	0	0	0	0	1,172	*256	7,4,3
4	0	0	0	0	7,246	255	24,20,4
5	0	0	0	0	398	68	3,2,0
6	0	0	0	0	336	*27	6,3,4
7	152,868	8,700	17	18	1,159	67	4,2,2
8	15,000	7	2	2	609	21	3,3,0
9	10,000	0	1	1	45	0	1,1,0
10	10,000	10,000	1	1	45	0	1,1,0
11	6,000	1,200	2	2	338	2	1,1,0
12	15,000	1,200	10	9	0	0	0,0,0
13	5,720	200	2	2	300	90	1,1,0
14	3,000	*300	1	0	428	54	3,1,1
15	0	0	0	0	30	10	1,1,0
16	0	0	0	0	428	54	3,1,1
17	4,900	0	1	1	0	0	0,0,0
18	0	0	0	0	22	*6	1,0,1
19	0	0	0	0	87	*1	1,0,1
20	0	0	0	0	991	16	2,2,0
21	3,000	0	0	0	1,600	100	1,1,0
22	0	0	0	0	900	100	1,1,0
23	0	0	0	0	25	10	1,0,0
24	200	0	1	0	800	0	1,1,0
	314,384	29,249	66	55	59,661	1,953	194,134,80

churches have gained 1,393 members, an average of 7.33 persons per church; the 722 Protestant churches for whites have gained 5,101 members, an average of 7.06 persons per church; while the 52 colored churches have lost 830 members, an average of 16 persons per church.

42,019 of the 337,289 Protestant communicants of Greater New York are in the 127 German churches; 7,246 in the Swedish churches; 1,172 in the Norwegian churches; 1,159 in the Italian churches, and there are no other foreign nationalities whose Protestant communicant roll in Greater New York reaches 1,000 members.

The Roman Catholic German churches claim 83,839 members, a loss of 1,301, against a gain in the Protestant German churches of 944 members.

The Roman Catholic Italian churches claim 152,285 members, a gain of 8,700, while the Protestant Italian churches have gained only 57 members.

The other foreign Roman Catholic churches for various nationalities are listed in Table III.

The Roman Catholic churches claim a gain of over 300 average in their 66 foreign churches, and under 100 each

in the 177 churches wherein English is the language of the pulpit.

40 of the 53 Roman Catholic churches which reported fewer members than last year are churches exclusively for natives.

BOROUGH OF MANHATTAN.					
Tax-Exemptions and Church Membership Gains and Losses, 1905		Churches reported			
Exemptions	PROTESTANT	Members	Gains	Tot. Gain	Loss
\$ 4,544,000	Baptist	17,318	1073	42	32 10
0	Seventh Day Baptist	60	4	1	1 0
0	Plymouth Brethren	160	0	1	1 0
78,000	Catholic Apostolic	300	0	2	2 0
0	Primitive Baptist	59	*2	1	0 1
23,000	Reformed Catholic	250	0	1	1 0
1,088,000	Congregational	2,175	*60	8	7 1
140,000	Disciples of Christ	708	33	2	2 0
0	Seventh Day Adventists	249	*66	5	4 1
51,175,400	Protestant Episcopal	53,046	658	70	52 18
350,000	Reformed Episcopal	447	6	1	1 0
97,000	Evangelical Association	233	*5	3	1 2
50,000	Christian Alliance	1,412	0	1	1 0
530,000	Society of Friends	775	*49	2	0 2
36,000	German Evangelical Synod	359	48	2	2 0
64,000	Lutheran Miscellaneous	1,113	*22	4	3 1
423,500	Lutheran General Synod	1,385	*177	5	3 2
752,000	Lutheran Synodical Conference	6,758	357	11	8 3
981,500	Lutheran General Council	7,675	*363	13	8 5
	<u>\$2,221,000 LUTHERAN TOTAL</u>	<u>16,911</u>	<u>*205</u>	<u>33</u>	<u>22:11</u>
5,135,000	Methodist	14,122	662	47	32 15
204,000	African Methodist	1,709	*1643	6.	4 2
7,000	Free Methodist	35	*5	1	0 1
103,000	Moravian	478	85	3	3 0
14,757,700	Presbyterian	25,179	210	49	38 11
360,000	Reformed Presbyterian	710	*13	4	1 3
217,000	United Presbyterian	895	*76	5	1 4
50,000	Welsh Calvinistic	295	*18	1	0 1
5,191,200	Reformed Dutch	9,103	*443	21	15 6
50,000	Reformed German	742	116	3	3 0
15,000	Christian Reform	0	0	0	0 0
261,000	Salvation Army	0	0	0	0 0
375,000	Society for Ethical Culture	960	0	1	1 0
175,000	Swedenborgian	315	5	3	3 0
950,000	Unitarian	1,050	100	3	3 0
640,000	Universalist	404	29	2	2 0
7,046,360	Union Protestant	2,346	*262	6	6 0
332,000	Undenominational	1,250	204	5	5 0
\$96,001,660	<u>PROTESTANT TOTAL</u>	<u>153,965</u>	<u>386</u>	<u>335</u>	<u>246 89</u>
75,000	Greek	1,500	0	1	1 0
75,000	Russian Orthodox	900	200	1	1 0
0	Armenian Apostolic	900	0	1	1 0
\$36,161,660	<u>NON-ROMAN TOTAL</u>	<u>157,265</u>	<u>586</u>	<u>338</u>	<u>249 89</u>
35,616,700	Roman Catholic	590,589	31859	89	66 23
900,000	Scientist				
10,675,000	Educational				
12,452,500	Hospitals				
1,576,000	Homes				
1,847,900	Unclassified				
12,587,300	Jewish (Members not reported)				
\$171,807,060					

Manhattan, 1904-1905.

The population of Manhattan in 1904 was 2,060,178; in 1905, 2,112,697 persons.

In 1904 there were 332 Protestant churches, or 1 to 6,206 people; in 1905, 335 churches, or 1 to 6,306 people.

In 1904 there were 87 Roman Catholic churches, or 1 to 23,680 people; in 1905, 89, or 1 to 23,738 people.

In 1904 the Protestant communicants numbered 153,579, or 7.45 per

cent. of the population of Manhattan; in 1905, 153,965, or 7.29 per cent.

In 1904 the Roman Catholic parishioners were 590,589, or 27.12 per cent. of the population of Manhattan; in 1905, 590,589, or 27.95 per cent.

The Protestant exemptions in 1904 were \$91,918,200; in 1905, \$96,001,600; the Roman Catholic, in 1904, \$34,419,100; in 1905, \$35,616,700.

The Greek Orthodox Church entered the exemption list in 1905, for the

first time, by its purchase of the former building of the St. James Protestant Episcopal Church in East Seventy-second street.

The Jewish exemptions were \$12,428,800 in 1904; in 1905, \$12,587,300; a sum larger than any Protestant communion, except the Protestant Episcopal and Presbyterian.

Of the \$96,001,660 of Protestant exemptions in Manhattan, \$80,102,700 appertains to the Baptist, Congregational, Protestant Episcopal, Lutheran, Methodist, Presbyterian and Dutch Reformed bodies, and these seven bodies have 270 of the 335 Protestant churches on Manhattan Island.

The Union Protestant properties are exempted for \$7,046,360; only six of the properties are churches, the balance Y. M. C. A.'s, etc.

137,844 of the 153,965 communicant members of Manhattan are in the churches of the seven communions above named. Of these communions, the Presbyterians have gained 210 members, the Protestant Episcopal 658, Methodist 662, and the Baptist 1,073, a total of 2,603 communicants, while the Congregationalists have lost 60, the Lutherans 205 and the Dutch Reformed 443, a total loss of 708 communicants, leaving the net gain of the seven bodies named 1,895 members.

That is to say the communicant membership of these bodies in 1904 was 6.59 per cent. of the population of Manhattan; in 1905, 6.52 per cent. of the population of Manhattan.

The Russian Orthodox Church, during 1905, has been quite aggressive, and the Christianity of the city is acquiring increasing diversity through the incoming of Oriental types.

Meantime, the 335 Protestant churches on the island have gained only 386 members, or under two persons per church, while last year a net gain of 4,105 members was reported. Manhattan grows in population 144 persons every 24 hours; Protestantism's yearly growth, 1904-1905, has therefore been the equivalent of 2.55 days of the borough's growth.

The Russian Church claims a gain of 200; the 71 foreign Protestant churches a gain of 90 members; the 237 Protestant churches for whites a

gain of 923 members; while the 27 colored churches have lost 627 members.

The whole Protestant gain has been in the Fifth avenue districts and on the West Side of the city; while the main Roman Catholic gain has been on the upper East side and on the West Side.

16,999 of the Roman Catholic gain of 31,859 members has been in the foreign churches; of this amount, 10,000 in a single Spanish church, and 5,500 in the seven Italian churches.

Both the Roman Catholic and Protestant German churches have lost.

The largest gain among the foreign Protestant churches has been in a Slovak Lutheran church and in the seven Swedish churches. The Slovak gain has been 140, the Swedish 133.

The Norwegian churches, on the other hand, have lost.

The conditions in the other nationalities appear in the detailed table.

Conditions in the four divisions of Manhattan will be studied later.

TOTAL OF SERVICES		BOROUGH OF MANHATTAN	
		(1) Lower West Side (2) Upper West Side (3) Fifth Avenue (4) West Side	
Tax-Exemptions	Church Gains and Losses by Assembly Districts, 1905		
Exemptions Total	Members Gain	Members Loss	Net Gain
\$13,428,800	112,250	12,110	14,464
\$21,010,000	2,376,150	25,200	23,000
\$8,905,000	3,750,000	11,000	54,022
\$1,464,000	4,212,720	32,200	66,000
\$71,100,000	1,000,000	0	10,000
Churches by Branch and Color			
Non-English	1,740,000	11,000	2,000
1	440,000	0	10,000
2	31,000	0	4,700
3	10,000	0	4,700
4	10,000	0	4,700
English	1,640,000	10,000	0
1	53,000	0	0
2	123,000	0	0
3	46,000	0	0
4	120,000	0	0
Colored	100,000	0	0
1	0	0	0
2	0	0	0
3	0	0	0
4	0	0	0
Non-English Nationalities	0	0	0
German	20,000	0	0
Norwegian	0	0	0
Swedish	0	0	0
Danish	0	0	0
Italian	100,000	0	0
French	10,000	0	0
French Canadian	10,000	0	0
Spanish	15,000	0	0
Russian	5,000	0	0
Polish	5,000	0	0
Austro-Hungarian	2,000	0	0
Slavick	3,000	0	0
Nationals	0	0	0
Finnish	0	0	0
Latvian	0	0	0
Japanese	0	0	0
Armenian	0	0	0
Greek	0	0	0
Russian	0	0	0
Slovak	0	0	0
164,000	10,000	0	0

BRONX, 1904-1905.

The population of the Bronx in 1904 was 257,404; in 1905, 271,629 persons.

In 1904 there were 89 Protestant

churches, or 1 to 2,892 people; in 1904, 94, or 1 to 2,889 people.

In 1904 there were 27 Roman Catholic churches, or 1 to 9,533 people; in 1905, 28, or 1 to 9,700 people.

In 1904 the Protestant communicants numbered 15,892, or 6.17 per cent. of the population; in 1905, 17,707, or 6.52 per cent.

In 1904 the Roman Catholic parishioners were 47,500, or 18.49 per cent. of the people in the borough; in 1905, 49,566, or 18.24 per cent. of its population.

The Protestant exemptions in 1904 were \$2,798,235; in 1905, \$3,325,635.

The Roman Catholic exemptions in 1904 were \$7,083,375; in 1905, \$7,941,650.

Of the \$3,325,635 of Protestant exemptions in the Borough of the Bronx, \$2,892,535 appertains to the Baptist, Congregational, Protestant Episcopal, Lutheran, Methodist, Presbyterian and Dutch Reformed communions.

17,044 of the 17,707 Protestant communicant members of the Bronx are in the churches of the seven communions above named. Of these communions the Lutheran has gained 977 members, the Protestant Episcopal 317, the Presbyterian 250, the Methodist 194, the Congregational 114, the Baptist 56, while the Reformed Dutch has lost 234, a net gain

of 1,674 for the 84 churches of these seven communions.

The Seventh Day Adventist, Lutheran General Synod and the Reformed Dutch are the only religious bodies that have lost membership in the Bronx, 1904-1905.

The communicant membership of the seven bodies named in 1904 was 5.97 per cent. of the borough; in 1905, 6.27 per cent. In Manhattan these same communions enrolled 6.52 per cent. of the population of the borough on their communicant list.

The 16 foreign Protestant churches

Exemptions	A. D.	ROMAN CATHOLIC Churches				NON-ROMAN Churches			
		Members	Gain	Loss	Gain	Members	Gain	Loss	
1,508,200	34	7,500	2000	28	0	4,222	154	11	7
10,000,000	35	42,000	2000	28	18	15,000	1801	53	20
\$12,798,235		49,500	2000	28	18	17,000	1955	64	27
Churches by Speech and Color									
		18,500	2000	7	5	5,000	949	12	12
		30,000	*06	21	15	14,500	902	70	20
		0	0	0	0	250	45	0	0
Nationalities									
		5,000	500	2	1	2,000	600	12	0
		0	0	0	0	30	4	1	1
		0	0	0	0	194	3	2	1
		10,000	2000	3	3	0	0	0	0
		1,000	*50	2	1	6	0	0	0
		0	0	0	0	72	7	1	1
				Loss		Loss			

in the Borough of the Bronx have gained 949 members, the 77 English-using churches for whites 825 members, and the colored church, Protestant Episcopal, 41 members.

The entire gain of the Roman Catholic Church has been in its foreign churches, mostly in its three Italian churches.

The 12 Protestant German churches have gained 868 members.

Exemptions	PROTESTANT	Members, 1905	Gain	Ch. Gain	Loss
146,355	Baptist	1,229	56	9	4
170,885	1+ Congregational	1,577	114	8	6
25,000	Disciples of Christ	250	50	1	0
0	0- Seventh Day Adventist	44	*43	2	1
669,350	Protestant Episcopal	4,668	317	21	18
9,000	Reformed Episcopal	59	0	1	0
0	Society of Friends	0	0	0	0
10,000	1+ Lutheran Miscellaneous	72	72	1	1
53,500	Lutheran General Synod	470	*140	3	2
23,245	Lutheran Synodical Conference	551	111	3	2
92,500	1+ Lutheran General Council	2,491	934	7	6
	\$179,245 LUTHERAN TOTALS 3,584/977/14:11:3:				
552,500	Methodist	3,059	194	18	13
907,200	Presbyterian	1,847	250	10	9
8,800	United Presbyterian	58	2	1	0
267,000	Reformed Dutch	1,280	*234	7	3
23,000	Reformed German	145	25	1	1
347,400	Union Protestant	0	0	0	0
19,900	1+ Undenominational	107	107	1	1
\$ 3,325,635	PROTESTANT TOTAL				
7,941,650	Roman Catholic	49,566	2066	28	18
229,600	Educational				
422,000	Hospitals				
142,600	Homes				
211,500	Jewish (Members not reported)				
\$12,272,985					

In the Thirty-fourth Assembly District section of the Bronx, adjoining the Harlem River, the Roman Cath-

olic Church has lost, while the Protestant Church has gained in both the old and new sections of the borough.

BOROUGH OF BROOKLYN.						
Tax-Exemptions and Church Membership Gains and Losses, 1905						
Exemptions	PROTESTANT	Members	Gains	Churches reported		
				Tot. Gain		
				Loss		
\$ 1,901,000	Baptist	18,117	75	45	32	13
50,000	Free Baptist	498	78	1	1	0
0	Catholic Apostolic	50	0	1	1	0
1,600,220	Congregational	15,083	728	26	20	6
40,000	Disciples of Christ	563	*27	3	1	2
0	Seventh Day Adventists	283	*17	4	2	2
12,500	Christian	181	0	1	1	0
3,377,970	Protestant Episcopal	26,463	*39	54	37	17
44,500	Reformed Episcopal	223	5	3	3	0
90,200	Evangelical Association	799	4	5	2	3
5,000	Christian Alliance	0	0	0	0	0
140,000	Society of Friends	709	10	2	2	0
2,000	German Evangelical Synod	200	0	1	1	0
167,800	Lutheran Miscellaneous	1,334	*203	9	5	4
68,000	Lutheran General Synod	1,174	*227	4	2	2
326,300	Lutheran Synodical Conference	4,870	64	11	8	3
1,057,800	Lutheran General Council	16,523	331	31	23	8
	\$1,619,900 LUTH. TOTS. 23,901/*35/55:38:17					
2,713,800	Methodist	21,744	255	58	35	23
61,550	African Methodist	1,679	*190	7	3	4
32,400	Primitive Methodist	232	39	3	3	0
5,000	Free Methodist	50	0	1	1	0
22,000	Moravian	112	1	1	1	0
1,656,600	Presbyterian	16,550	912	42	31	11
5,000	Reformed Presbyterian	62	*5	1	0	1
65,440	United Presbyterian	510	30	5	4	1
10,950	Methodist Protestant	221	0	1	1	0
22,000	Pentecostal	341	20	3	3	0
1,254,645	Reformed Dutch	8,015	324	26	20	6
32,000	Reformed German	834	109	3	3	0
13,000	Salvation Army	0	0	0	0	0
57,500	Swedenborgian	221	97	3	3	0
252,000	Unitarian	860	265	5	5	0
113,300	1- Universalist	607	*5	5	4	1
1,743,225	Union Protestant	0	0	0	0	0
76,500	Undenominational	695	21	5	0	0
\$17,021,200	PROTESTANT TOTAL	139,864	2655	370	263	107
25,000	Russian Orthodox	800	0	1	1	0
\$17,046,200	NON-ROMAN TOTAL	140,803	2655	371	264	107
12,210,895	Roman Catholic	365,855	*377	89	78	11
4,500	Latter Day Saints		*Loss			
50,600	Scientist					
2,577,500	Educational					
1,791,900	Hospitals					
1,006,700	Homes					
7,000	Unclassified					
686,950	Jewish (Members not reported)					
\$35,882,245						

Brooklyn, 1904-1905.

The population of Brooklyn in 1904 was 1,320,429; in 1905, 1,358,891.

In 1904 there were 365 Protestant churches, or 1 to 3,617 people; in 1905, 370 churches, or 1 to 3,700 people.

In 1904 there were 89 Roman Catholic churches, or 1 to 14,836 persons; in 1905, 89, or 1 to 15,268 persons.

Many new Roman Catholic parishes were projected, however, in 1905, whose figures will appear in the 1906 tabulation.

In 1904 Protestant communicants of Brooklyn numbered 137,148, or 10.39 per cent. of the population; in 1905, 139,803, or 10.29 per cent.

In 1904 the Roman Catholic parishioners numbered 366,232, or 27.73 per cent. of the population of the borough. The list for 1905, in the *Brooklyn Eagle*, aggregates 365,855, a loss of 377, which is probably due either to excess of last year's figures or defect in those of this year. Accepting this year's figures as correct, the Roman Catholic population is 26.92 per cent. of the whole population of the borough as against 18.24 per cent. in the Bronx, and 27.95 per cent. in Manhattan.

The Protestant exemptions in Brooklyn, in 1904, were \$16,544,520; 1905, \$17,021,200.

The Roman Catholic exemptions in

Brooklyn, in 1904, were \$11,735,615; while in 1905 they were \$12,210,895.

The Syrian branch of the Russian Orthodox Church continues in Brooklyn to have an exemption of \$25,000, and the reorganized Latter Day Saints have an exemption of \$4,500.

The Jewish exemptions in Brooklyn, in 1904, were \$651,400, and in 1905, \$686,950.

Of the \$17,021,200 of Protestant exemptions in Brooklyn, \$14,124,135 appertains to the Baptist, Congregational, Protestant Episcopal, Lutheran, Methodist, Presbyterian and Dutch Reformed bodies, and these same bodies have 306 of the 370 churches in the borough.

The Union Protestant properties are exempted at \$1,743,225; none of them churches with a communicant list, and the greater part of them Y. M. C. A.'s.

129,873 of the 139,803 Protestant communicants of the Borough of Brooklyn are in the churches of the seven communions above named.

Of these communions the Presbyterian records the largest gain, 912 members, but the greater part of this is due to the restoration of many hundred members to the roll of a Church, which, in 1904, had placed them on the non-resident list. The Congregational churches have gained 728 members; the Reformed Dutch, 324; the Methodist, 255; the Baptist, 75; while the Lutheran have lost 35, and the Protestant Episcopal 39, a net gain among the seven communions of 2,220 members.

In Manhattan the net gain of these seven communions was further cancelled by the loss in many others, but in Brooklyn there has been a gain of 435 members in 64 churches of other communions. These seven communions, in 1904, enrolled 9.66 per cent. of the population of the borough on their communicant list; in 1905, 9.55 per cent.

The sections of Brooklyn which have lost Protestant members are its West Side districts, as in Manhattan, the sections which have lost are its East Side districts.

The Roman Catholic Church has

lost in the Eastern District of Brooklyn and in the Flatbush and Bay Ridge sections.

The main gain of the Protestant Church in Brooklyn has been in the English churches. The 282 churches for whites, where English is used exclusively, report a gain of 2,547 members, or over 9 persons per church; while the 75 churches for foreigners have gained only 272 members, or less than 4 members per church.

The 13 Brooklyn colored churches, like the colored churches of Manhat-

TOTAL OF SECTIONS		BOROUGH OF BROOKLYN						
		(1) Brooklyn Heights and Red Hook (2) Eastern District (3) Prospect Heights and Slope (4) Flatbush and Bayridge						
Tax-Exemptions	Church-Membership	Gains and Losses, by Wards, 1905						
		Members	Gain	Loss	Members	Gain	Loss	
		ROMAN CATHOLIC Churches		NON-ROMAN Churches				
\$ 10,388,800	1	104,012	2806	18 16	29,543	*26	85 36 19	
5,459,950	2	90,895	*3125	17 15	4	19,416	*408 59 34 23	
17,050,850	3	136,458	285	33 121	2	79,509	1350 174 122 62	
1,632,985	4	34,566	*395	21 17	4	16,030	103 63 70 13	
\$ 33,532,585		555,935	*177	89 77	12	147,103	2353 371 254 107	
Speech and Color								
Non-English		1	27,535	6	0	5,322	*279 12 5 6	
		2	36,225	*606	9	7	2	8,049 *112 15 8 7
		3	32,056	0	0	0	12,186 492 33 22 11	
		4	2,000	0	1	1	0	2,337 189 15 14 0
English		1	100,210	*100	25 23	2	18,913 272 76 30 26	
		2	76,477	2608	12 10	2	22,020 345 40 28 12	
		3	32,000	*2026	8	5	2	13,228 *367 45 28 15
		3	102,708	985	26 24	1	62,281 921 133 96 37	
		4	31,450	*1823	19 15	4	13,800 1651 56 56 101	
Colored		1	285,645	*1777	54 55	9	111,237 2447 232 205 74	
		2	0	0	0	0	2,971 *91 3 2 1	
		3	0	0	0	0	35 *9 1 0 1	
		4	0	0	0	0	1,974 *23 3 4 4	
		4	0	0	0	0	73 *1 1 0 1	
Non-English Nationalities			0	0	0	0	3,453 *164 13 5 7	
German		1	41,125	*600	11	9	2	19,998 221 46 20 19
		2	0	0	0	0	990 *81 4 2 2	
		3	0	0	0	0	3,537 137 43 11 2	
		4	0	0	0	0	276 28 3 3 0	
Scandinavian		1	0	0	0	0	143 29 3 1 2	
Italian		1	39,468	260	0	0	45 22 1 0	
French		1	5,000	0	1	1	0 0 0 0 0	
Spanish		1	0	0	0	0	0 0 0 0 0	
Polish		1	6,100	0	5	5	0 0 0 0 0	
Finnish		1	0	0	0	0	268 *16 2 1 1	
Lithuanian		1	4,900	0	1	1	0 0 0 0 0	
Greek		1	3,400	0	1	1	0 0 0 0 0	
Syrian		1	250	0	1	1	0 0 0 0 0	
TOTAL		100,210	*100	25 23	2	25,913 272 76 30 26		

tan, have lost, the net loss being 164 members.

The largest Roman Catholic gain in Brooklyn among the foreigners has been in the 5 Italian churches. The 11 Roman Catholic German churches have lost, as have the German churches in Manhattan, while the 48 Protestant churches for Germans have gained 291 members, and the 13 Swedish churches 137 members.

QUEENS, 1904-1905.

The population of Queens was 189,291 in 1904; in 1905, 198,241.

In 1904 there were 113 Protestant churches, or 1 to 1,675 people; in 1905 there are the same number, or 1 to 1,753 people.

In 1904 there were 25 Roman Cath-

BOROUGH OF RICHMOND				Churches reported				
Tax-Exemptions and Church Membership Gains and Losses, 1905				Members	Gain	Tot. Gain	Loss	
Exemptions	PROTESTANT							
\$ 45,000	Baptist		698	*14	5	3	2	
265,000	Protestant Episcopal		2,585	35	12	12	1	
2,500	Society of Friends		40	0	1	1	0	
10,550	Lutheran		190	0	2	2	0	
13,300	Lutheran Synodical Conference		395	10	2	2	0	
23,000	Lutheran General Council		449	*45	2	1	1	
	\$46,850 LUTHERAN TOTALS 1,034/*35/6:5:1:							
121,200	Methodist		2,209	55	11	6	5	
5,600	African Methodist		75	*12	3	2	1	
138,000	Moravian		505	*10	4	3	1	
45,000	Presbyterian		438	*17	2	1	1	
59,000	Reformed Dutch		764	*53	5	0	5	
8,000	Unitarian		125	25	1	1	0	
1,425,100	Union Protestant		141	*8	2	1	1	
7,500	Undenominational		0	0	0	0	0	
\$ 2,168,750	PROTESTANT TOTAL			8,614	*34	52	34	18
862,100	Roman Catholic		16,006	1206	13	10	3	
53,500	Educational							
130,000	Hospitals							
99,200	Homes							
27,350	Jewish (Members not reported)							
\$ 3,340,900								

Richmond, 1904-1905.

The population of Richmond in 1904 was 71,681; in 1905, 72,846.

In 1904 there were 52 Protestant churches, or 1 to 1,378 persons; in 1905 there are the same number, or 1 to 1,400 persons.

In 1904 there were 12 Roman Catholic churches, or 1 to 5,973 persons; in 1905 there are 13, or 1 to 5,600 persons.

In 1904 the Protestant communicants numbered 8,648, or 12.07 per cent. of the population, while in 1905 they number only 8,614, or 11.82 per cent.

The Roman Catholic parishioners in 1904 were 14,800, or 20.78 per cent. of the population, while in 1905 they number 16,006, or 21.97 per cent.

The Protestant exemptions in 1904 were \$2,204,650; in 1905, \$2,168,750; the Roman Catholic exemptions in 1904, \$919,950; in 1905, \$862,100.

The Jewish exemptions in 1904 were \$30,850; 1905, \$27,350.

There appears to have been some arbitrary change in the computations of value in the Borough of Richmond, for the number of properties exempted 1904 and 1905 was almost the same.

Of the Protestant property in the Borough of Richmond, \$2,168,750, the Sailors' Snug Harbor property alone is exempted for over \$1,415,300, and is classed in the Union Protestant section. Apart from the Snug Harbor property, the Roman Catholic Church owns more property on Staten Island

than all forms of Protestantism combined, the same being the case in the Borough of the Bronx, and practically the same in the Borough of Queens, while in Brooklyn and Manhattan the Roman Catholic Church is making very rapid advances in real estate holdings.

The good business custom of that Church in acquiring large acreages, which under the law can be held exempt from taxation, has given it the benefit of large increments of values in all the new boroughs.

There is absolutely no reason, either in equity or in law, why Protestantism should not pursue a similar policy, and in Richmond and in Queens especially, where property is yet low in value, Protestantism would do well to acquire large holdings, using them for philanthropic purposes, if not for purely church purposes, until such time as the philanthropic institutions housed upon them might be better conducted outside than inside the city limits.

If this policy had been pursued in the Borough of the Bronx fifty years ago, the increment would have endowed many good enterprises, and the institutions in the interim housed in the comparatively congested boroughs of Manhattan and Brooklyn could, in all likelihood, have been better conducted in a rural region.

The Roman Catholic Church is to be commended, not only for its business sagacity, but for its philanthropic

sagacity in placing, long ago, so many of its institutions within the limits of boroughs, then rural, that now form part of the legal area of New York.

Of the \$743,650 of Protestant exemptions in Richmond, exclusive of the Sailors' Snug Harbor property, \$582,050 belongs to the Baptist, Methodist, Episcopal, Lutheran, Methodist, Presbyterian and Reformed Dutch bodies, and these six communions have 41 of the 52 churches on Staten Island.

7,728 of the 8,614 Protestant communicants of the Borough of Richmond are in the churches of the six communions above named. Of these communicants the Methodist have gained 55, the Protestant Episcopal 35; while the Baptists have lost 14, the Presbyterians 17, the Lutherans 35, and the Reformed Dutch 53, making a net loss in these communions of 29 members.

That is to say, the communicant membership of these bodies in 1904 was 10.82 per cent. of the population of Richmond; in 1905, 10.60 per cent.

In the Fourth and Fifth Wards of Richmond the Protestant Church has lost. The Roman Catholic Church has lost in the Second and Fourth, but against the loss of 34 members in the Protestant Church, the Roman Catholic Church reports a gain of 1,206 members.

The 8 foreign Protestant churches have lost 41 members, the 3 Roman Catholic foreign churches have gained 300. 40 English churches for whites have gained only 19 members, while the 10 Roman Catholic churches using English for pulpit instruction have gained 906 members. The 4 colored Protestant churches have lost 12 members.

There thus has been a loss in the colored churches of every borough of the city, except Bronx, 1904-1905.

The 5 German Protestant churches of Staten Island have lost 41 members. The Roman Catholic foreign gains have been in the Italian and Polish churches.

Conditions in the other nationalities appear in the detailed table.

BOROUGH OF RICHMOND													
Tax-Exemptions		Church-Membership Gains and Losses, by Wards, 1905				ROM-CATHOLIC Churches		NON-ROMAN Churches		Total			
Ward	Value	Members	Gain	Loss	Net	Members	Gain	Loss	Net	Members	Gain	Loss	Net
1	\$ 2,000,000	1,000	100	5	95	1,000	100	5	95	2,000	200	10	190
2	376,500	2,900	100	3	97	2,900	100	3	97	5,900	200	13	187
3	185,500	2,500	300	2	298	2,500	300	2	298	5,000	400	4	396
4	137,500	2,850	850	3	847	2,850	850	3	847	5,700	1,700	6	1,694
5	415,000	2,250	125	3	122	2,250	125	3	122	4,500	250	6	244
6	\$ 3,400,000	10,000	100	10	90	10,000	100	10	90	20,000	200	20	180
Churches by Speech and Color		ROM-CATHOLIC		NON-ROMAN		Total		Total		Total		Total	
English		2,400	300	3	297	1,204	41	8	39	3,604	341	11	330
Dutch		10,000	900	10	890	7,566	19	40	21	17,566	100	51	149
Colored		0	0	0	0	144	18	0	18	144	18	0	18
Foreign		0	0	0	0	974	41	0	41	974	41	0	41
Nationalities		German		Norwegian		Swedish		Dutch		Polish		Italian	
German		0	0	0	0	0	0	0	0	0	0	0	0
Norwegian		0	0	0	0	70	0	0	70	0	0	0	70
Swedish		0	0	0	0	40	0	0	40	0	0	0	40
Dutch		0	0	0	0	120	0	0	120	0	0	0	120
Polish		1,300	100	2	298	0	0	0	0	1,300	100	2	1,398
Italian		900	800	1	899	0	0	0	0	900	800	1	899

Lower East Side, Manhattan, 1904-1905.

The population south of Fourteenth street and east of Broadway, in 1904, was 591,060; in 1905, 605,476.

In 1904 there were 52 Protestant churches, and though some of the Protestant churches have, in the interim, been sold to the Roman Catholics and the Jews, there continue to be 52 Protestant organizations reporting memberships. The proportion of Protestant churches, in 1904, was, therefore, 1 to 11,366 people, and in 1905, 1 to 11,644 people.

In 1904 there were 19 Roman Catholic churches, or 1 to 31,108 people; in 1905 there are 20, or 1 to 30,274 people.

In 1904 the Protestant communicants numbered 14,443, or 2.44 per cent. of the Lower East Side population; in 1905, 14,404, or 2.37 per cent.

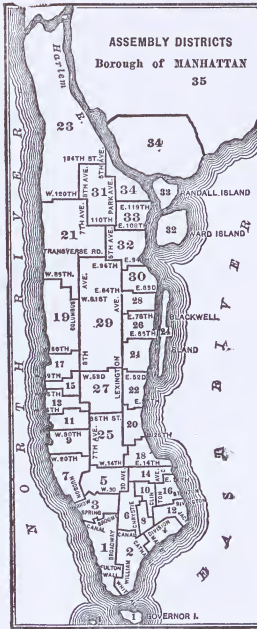
In 1904 the Roman Catholic parishioners were 135,400, or 22.9 per cent. of the Lower East Side population; in 1905, 126,590, or 20.9 per cent.

The Protestant exemptions in 1904 were \$6,207,000; in 1905, \$5,968,500. The Roman Catholic exemptions in 1904 were \$4,231,600; in 1905, \$4,437,700.

The Jewish exemptions in 1904 were \$1,803,000; in 1905, \$1,967,000.

Of the \$5,968,500 of Protestant property on the Lower East Side, \$3,564,000 appertains to the Baptist, Congregational, Protestant Episcopal, Lutheran, Methodist, Presbyterian and Reformed Dutch bodies, and these 7 bodies have 41 of the 52 Protestant churches on the Lower East Side.

The Union Protestant properties, among them 5 churches of the City Mission and Tract Society, aggregate



\$2,139,500, or more than the single exemption of any Protestant communion.

11,592 of the 14,404 Protestant communicants on the Lower East Side are in the churches of the 7 communions above named.

Of these communions the Presbyterians have gained 111, the Protestant Episcopalians 103, the Methodists 72, the Baptists 4, and the Congregationalists 1, while the Reformed Dutch have lost 65 members and the Lutherans 84, an aggregate gain for the 7 communions of 142 members.

That is to say, the communicant membership of these bodies in 1904 was 1.94 per cent. of the Protestant population of the Lower East Side, and in 1905, 1.91 per cent.

The Union Protestant churches of the Lower East Side in 1905 lost 262 members.

In the 5 Union Protestant churches

there are 1,871 communicants, an average of 374 per church; in the 9 Protestant Episcopal churches, 3,448, or 383 per church; in the 6 Presbyterian churches, 3,057, or 509 per church; in the 7 Lutheran, 2,338, or 334 per church; in the 3 Reformed Dutch, 980, or 327 per church; in the 9 Methodist, 803, or 89 per church; in the 5 Baptist, 757, or 151 per church; in the 2 Congregational, 209, or 105 per church. The Union Protestant churches, which originated over a generation ago, are, therefore, on the whole but little stronger than the churches of specific denominations.

The City Mission and Tract Society, of Manhattan, differs from the City Mission, of Brooklyn, in enrolling communicant members in its churches. The Brooklyn Society passes over all its converts to the care and culture of denominational churches.

It is a question which is the wiser plan, viz., whether to build up pan-denominational separate enterprises, or through federative action, as in Brooklyn, to pass over the developments of federative work to the churches of the pre-existing and corporate communions.

The appended table will be of interest in connection with the study appearing on previous pages of the comparative religious conditions in New York city in 1855 and 1905.

The table gives the population above and below Fourteenth street from 1840 onward to 1865, and, in connection with it, the number of churches, Protestant and Catholic, above and below Fourteenth street, at each five-year period from 1840 to 1865.

It was about 1865 that the City Mission and Tract Society began to take on strength, for in that year the churches above Fourteenth street exceeded in number the churches below Fourteenth street for the first time.

The figures given are from the directory of the City Mission and Tract Society, issued in 1867.

Protestantism on the Lower East Side, 1904-1905, has gained in 4 of 8 assembly districts, while the Roman Catholic Church has gained in only 1, viz., the Tenth.

The 27 foreign Protestant churches have lost 85 members, and the 35 English-Ising churches have lost 1,410 members, while the 6 colored churches have gained 906 members.

The Roman Catholic German churches of the Upper East Side have gained 1,060, while the 15 Protestant churches have lost 239 members. The

Italian Roman Catholic churches have gained 4,500, while the Protestant Italian church has lost 9. The Bohemian Roman Catholic church has gained 1,200 parishioners, while the single Protestant church has gained 2 members.

The conditions of the other nationalities appear in the detailed table.

UPPER EAST SIDE		BOROUGH OF MANHATTAN		Churches reported	
Tax-Exemptions and Church Membership		Gains and Losses, 1905		Tot. Gain Loss	
Exemptions	PROTESTANT	Members	Gain		
\$ 692,000	Baptist	2,515	*82	9	7 2
0	Congregational	184	14	2	2 0
0	Seventh Day Adventist	0	0	0	0 0
2,364,500	Protestant Episcopal	10,137	*9	12	10 2
12,000	Evangelical Association	78	5	1	1 0
530,000	Society of Friends	775	*49	2	0 2
15,000	German Evangelical Synod	139	0	1	1 0
46,000	Lutheran Miscellaneous	1,043	*92	3	2 1
45,000	Lutheran General Synod	300	*50	1	0 1
130,000	Lutheran Synodical Conference	2,031	83	3	3 0
112,500	Lutheran General Council	1,941	*333	2	1 1
	\$333,500 LUTHERAN TOTALS 4,915/*392/9:6:3:				
831,000	Methodist	2,501	*65	11	5 6
54,000	African Methodist	307	20	2	2 0
827,000	Presbyterian	2,635	*104	10	7 3
291,200	Reformed Dutch	1,228	*210	3	2 1
7,500	Reformed German	117	5	1	1 0
25,000	Salvation Army	0	0	0	0 0
766,000	Union Protestant	475	0	1	1 0
10,000 1+	Udenominational	453	78	2	2 0
\$ 6,753,700	PROTESTANT TOTAL	26,459	*789	66	47 19
75,000	Greek	1,500	0	1	1 0
75,000	Russian Orthodox	900	200	1	1 0
\$ 6,908,700	NON-ROMAN TOTAL	28,859	*589	68	49 19
\$ 8,539,000	Roman Catholic	175,160	11,960	25	20 5
326,000	Educational		*Loss		
3,606,500	Hospitals				
497,500	Homes				
66,000	Unclassified				
4,067,300	Jewish (Members not reported)				
\$24,010,000					

Fifth Avenue Districts, 1904-1905.

The population of the districts through which Fifth avenue runs in 1904 was 263,812; in 1905, 269,408.

In 1904 there were 93 Protestant churches, or 1 to 2,837 people; in 1905, 91, or 1 to 2,961 people.

In 1904 there were 12 Roman Catholic churches, or 1 to 21,984 people; in 1905, 11, or 1 to 24,492 people.

In 1904 the Protestant communicants numbered 62,985, or 23.87 per cent. of the population; in 1905, 64,022, or 23.77 per cent. of the population of the districts.

The Roman Catholic parishioners in 1904 numbered 74,100, or 28.09 per cent.; in 1905, 75,100, or 27.87 per cent.

The Protestant exemptions in 1904 were \$34,707,500; in 1905, \$35,575,500, the increase being largely due to the increased valuation of the Broad-

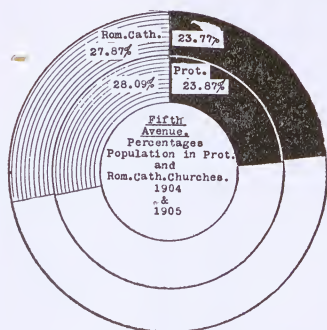
way Tabernacle Church and the restoration to the tax exemption list of the Washington square property of New York University.

The Roman Catholic exemptions in 1904 were \$13,011,500; in 1905, \$12,267,500.

The Jewish exemptions in 1904 were \$3,847,000; in 1905, \$3,912,000.

Of the \$35,575,500 of Protestant exemptions, \$31,655,500 appertain to the Baptist, Congregational, Protestant Episcopal, Lutheran, Methodist, Presbyterian and Reformed Dutch bodies, and these 7 bodies have 77 of the 91 Protestant churches in the Fifth avenue section.

59,515 of the 64,022 Protestant communicants of the Fifth avenue districts are in the churches of the 7 communions above named. Of these communions, the Lutherans have gained 513, the Baptists 510, the



Methodists 368, the Presbyterians 99, while the Protestant Episcopal churches have lost 80, the Congregational 124, and the Reformed Dutch 283 members—an aggregate gain for the 7 communions of 1,003 members. That is to say, the communicant membership of these bodies in 1904 was 22.51 per cent. of the population of the Fifth avenue districts; in 1905, 22.09 per cent.

In each of the 5 Assembly districts through which Fifth avenue runs, nevertheless, the Protestant Church has gained, while the Roman Catholic churches of the Twenty-ninth Assembly District report a loss of 500 members in foreign churches. The 10 English - using Roman Catholic churches have gained 4,100. The 9 Protestant foreign churches have gained 535 members; the 72 English-using churches, 997 members; while the 10 colored churches have lost 495.

The Roman Catholic loss has been in a German church, while the 4 Protestant German churches have gained 461 members.

Conditions in the other nationalities appear in the detailed table.

FIFTH AVENUE				BOROUGH OF MANHATTAN			
Tax-Exemptions				Church Gains and Losses, by Assembly Districts, 1905			
Exemptions	A.D.	ROMAN CATHOLIC	NON-ROMAN Churches	Exemptions	A.D.	ROMAN CATHOLIC	NON-ROMAN Churches
		Members	Gain			Members	Gain
\$ 4,416,000	17,700	1,900	2	1	12,000	107	15
10,124,000	25	20,500	500	4	3	11,971	103
10,165,000	27	16,500	1500	3	3	13,754	346
20,065,000	23	14,000	*500	1	0	19,008	185
2,632,000	31	7,200	*500	2	2	13,316	309
\$ 46,000,000	77,700	3600	13	7	64,002	1,071	49
churches by							
Speech and Color							
Non-English	11,000	*500	2	1	1	4,760	633
English	56,700	4100	10	6	2	54,334	97
Colored	0	0	0	0	0	4,908	*495
Nationalities							
German	1,000	*500	1	0	1	2,718	461
Swedish	0	0	0	0	0	1,981	56
French	10,000	0	1	1	0	434	17
Japanese	0	0	0	0	0	67	1
*Loss							

FIFTH AVENUE		BOROUGH OF MANHATTAN.				
Tax-Exemptions and Church Membership		Gains and Losses, 1905		Churches reported		
Exemptions	PROTESTANT	Members	Gain	Tot.	Gain	Loss
\$ 2,158,000	Baptist	8,803	510	14	11	3
0	Seventh Day Baptist	60	4	1	1	0
23,000	Reformed Catholic	250	0	1	1	0
825,000	Congregational	1,269	*124	2	1	1
65,000	Disciples of Christ	277	2	1	1	0
0	Seventh Day Adventists	0	*121	0	0	0
10,361,500	Protestant Episcopal	23,331	*80	22	15	7
350,000	Reformed Episcopal	447	6	1	1	0
50,000	Christian Alliance	1,412	0	1	1	0
21,000	German Evangelical Synod	200	48	1	1	0
312,000	Lutheran General Synod	722	7	2	2	0
325,000	Lutheran Synodical Conference	2,760	172	2	2	0
179,000	Lutheran General Council	2,412	327	3	3	0
<u>\$816,000 LUTHERAN TOTALS 5,894/813/7:7:0:</u>						
2,315,000	Methodist	5,587	368	10	7	3
90,000	Moravian	106	10	1	1	0
11,307,000	Presbyterian	10,356	99	15	12	3
70,000	Reformed Presbyterian	160	0	1	1	0
142,000	United Presbyterian	304	*20	2	0	2
3,875,000	Reformed Dutch	4,275	*283	7	4	3
15,000	Christian Reformed	0	0	0	0	0
230,000	Salvation Army	0	0	0	0	0
75,000	Society for Ethical Culture	0	0	0	0	0
175,000	Swedenborgian	241	5	1	1	0
950,000	Unitarian	1,050	100	3	3	0
1,664,000	Union Protestant	0	0	0	0	0
<u>\$35,575,500 PROTESTANT TOTAL</u>						
12,767,500	Roman Catholic	64,022	1037	91	69	22
5,533,000	Educational	75,100	1,000	11	9	2
3,345,000	Hospitals					*Loss
27,000	Homes					
1,745,000	Unclassified					
3,912,000	Jewish (Members not reported)					
\$62,905,000						

WEST SIDE		BOROUGH OF MANHATTAN.		Churches reported		
Tax-Exemptions and Church Membership Gains and Losses, 1905		Members	Gains	Tot.	Gain	Loss
Exemptions		PROTESTANT				
1,014,000	Baptist	5,243	641	14	12	2
0	Plymouth Brethren	100	0	1	1	0
78,000	Catholic Apostolic	300	0	2	2	0
0	Primitive Baptist	59	*2	1	0	1
210,000	Congregational	513	49	2	2	0
75,000	Disciples of Christ	431	31	1	1	0
0	Seventh Day Adventists	249	55	5	4	1
6,979,400	Protestant Episcopal	16,130	644	27	21	6
85,000	Evangelical Association	155	*10	2	0	2
18,000	Lutheran Miscellaneous	0	0	0	0	0
66,500	Lutheran General Synod	363	*134	2	1	1
71,000	Lutheran Synodical Conference	183	*3	1	1	0
638,000	Lutheran General Council	3,218	*111	7	4	3
	\$793,500 LUTHERAN TOTALS	3,764	*242	10	5	4
1,423,000	Methodist	5,231	287	17	13	4
150,000	Moravian	1,402	*1663	4	2	2
0	Presbyterian	247	55	1	1	0
2,138,700	Reformed Presbyterian	9,131	*104	18	14	4
290,000	United Presbyterian	550	*13	3	0	3
75,000	Reformed Dutch	591	*56	3	1	2
795,000	Reformed German	2,620	115	8	7	1
35,000	Society for Ethical Culture	325	21	1	1	0
300,000	Swedenborgian	950	0	1	1	0
0	Universalists	50	0	1	1	0
640,000	Union Protestant	404	29	2	2	0
2,476,860	Udenominational	0	0	0	0	0
140,500	PROTESTANT TOTAL	635	121	2	2	0
\$47,698,960	ARMENIAN APOSTOLIC	49,080	177	126	94	32
0	NON-ROMAN TOTAL	300	0	1	1	0
\$47,698,960	ROMAN CATHOLIC	49,950	177	127	95	32
9,872,500	Scientist	213,739	27709	33	27	6
900,000	Educational		*Loss			
4,485,000	Hospitals					
4,873,000	Homes					
957,500	Unclassified					
36,900	Jewish (Members not reported)					
2,641,000						
\$71,464,860						

West Side, 1904-1905.

The population of the West Side in 1904 was 619,404; in 1905, 637,017.

In 1904 there were 122 Protestant churches, or 1 to 5,077 persons; in 1905, 126, or 1 to 5,056 persons.

In 1904 there were 32 Roman Catholic churches, or 1 to 19,357 persons; in 1905, 33, or 1 to 19,304 persons.

In 1904 the Protestant communicants numbered 48,903, or 7.89 per cent. of the population; in 1905, 49,080, or 7.70 per cent.

In 1904 the Roman Catholic parishioners numbered 186,030, or 30.03 per cent.; in 1905, 213,739, or 33.55 per cent.

The Protestant exemptions in 1904 were \$44,272,000; in 1905, \$47,698,960.

The Roman Catholic exemptions in 1904 were \$9,014,000; in 1905, \$9,872,500.

The Jewish exemptions, 1904, were \$2,538,000; in 1905, \$2,641,000.

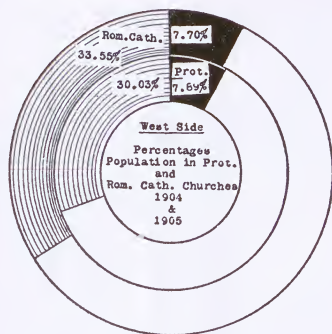
The Christian Scientists were exempted for \$900,000 in both years.

Of the \$47,698,960 of the Protestant exemptions, \$43,353,600 appertain to the Baptist, Congregational, Protestant Episcopal, Lutheran, Methodist, Presbyterian and Reformed Dutch bodies, and these 7 communions have 96 of the 126 Protestant churches on the West Side.

42,632 of the 49,080 Protestant communicants of the West Side are in the churches of the 7 communions named. Of these communions, the Protestant Episcopal churches have gained 644, the Baptists 641, the Methodist 287, the Reformed Dutch 115, the Presbyterian 104, the Congregational 49, while the Lutheran churches have lost 242 members—a net gain for the 7 communions of 1,598.

That is to say, the communicant membership of these bodies in 1904 was 6.62 per cent. of the population of the West Side; in 1905, 6.69 per cent.

Protestantism has lost in 3 of the 11 West Side Assembly districts, viz.,



the First, Ninth and Twenty-first, while Roman Catholicism has lost only in the Ninth.

The main Roman Catholic gain is in the foreign churches, and 10,000 of the 18,739 gained parishioners are claimed by the Spanish church in West Fourteenth street—a claim which, to the compiler, seems to be excessive.

The 26 English Roman Catholic churches for whites have gained 8,970.

The 15 Protestant churches for foreigners have lost 186 members, and the 11 colored churches 1,038 members, while the 101 English-using churches for whites have gained 1,401 members.

The German churches, Roman Catholic and Protestant, have lost. The conditions in the other nationalities appear in the detailed table.

Brooklyn Heights and Red Hook, 1904-1905.

The estimated population of Brooklyn Heights and Red Hook, 1904, was 233,264; in 1905, 238,389.

In 1904 there were 55 Protestant churches, or 1 to 4,241 population; in 1905, 54, or 1 to 4,415 population.

In 1904 there were 18 Roman Catholic churches, or 1 to 12,959 persons; in 1905, the same number, or 1 to 13,244 persons.

In 1904 the Protestant communions numbered 28,869, or 12.37 per cent.; in 1905, 28,443, or 12.10 per cent.

In 1904 the Roman Catholic parishioners were 101,204, or 43.39 per cent.; in 1905, 104,012, or 43.63 per cent.

The Protestant exemptions in 1904 were \$4,977,500; in 1905, \$4,943,500.

The Syrian branch of the Russian Orthodox Church in 1905, as in 1904, had \$25,000 of exemption.

The Roman Catholic churches had \$3,036,000 exemption in 1904; in 1905, \$3,185,800.

The Jewish exemptions, 1904 and 1905, were \$87,000.

Of the \$4,943,500 of Protestant exemptions, \$3,548,400 appertain to the Baptist, Congregational, Protestant Episcopal, Lutheran, Methodist, Presbyterian and Reformed Dutch communions, and these 7 bodies have 43 of the 54 Protestant churches in Brooklyn Heights and Red Hook. Of the 28,843 communicants in the Protestant churches of Brooklyn Heights and Red Hook, 25,950 are in the churches of the 7 communions above named. Of these communions, the Congregationalists have gained 356 members, the Baptists 115, Presbyterians 64, Methodist 57, and Reformed Dutch 10, while the Lutherans have lost 253 and the Protestant Episcopal 432, an aggregate loss for the communions named of 83 members.

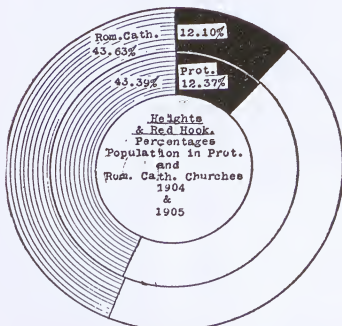
That is to say, the communicant membership of these 7 bodies in 1904 was 11.37 per cent. of the population of Brooklyn Heights and Red Hook; in 1905, 10.88 per cent.

The Protestant Church has lost in the First, Fourth, Fifth, Sixth and Eleventh Wards, and has gained in

WEST SIDE		BOROUGH OF MANHATTAN									
Tab-Home-Tenue		Church Gains and Losses, by Assembly Districts, 1905									
Receipts	A.D.	ROMAN CATHOLIC Churches					NON-ROMAN Churches				
Members	Gain	Members	Gain	Loss	Net	Members	Gain	Loss	Net	Net	
\$ 18,876,800	119,000	420	3	2	0	2,728	170	8	3	3	
705,000	3	38,000	8000	2	2	1,495	44	7	5	2	
1,850,000	7	21,800	11500	3	0	2,728	170	8	3	3	
3,509,000	9	6,000	8000	2	1	3,103	1110	9	5	4	
2,658,000	11	16,800	8800	3	2	2,278	222	9	6	3	
1,352,000	13	16,800	1100	2	2	3,385	395	6	5	1	
531,000	15	6,500	0	0	2	2,634	68	9	7	2	
3,500,000	17	26,700	1400	3	6	3,902	200	10	9	1	
7,050,000	19	16,000	600	3	2	11,085	632	23	20	3	
20,000,000	21	23,300	1100	3	2	11,368	486	18	13	5	
11,045,000	23	21,300	1700	7	6	5,211	241	23	17	6	
\$ 71,454,800	213,750	27700	35	27	6	49,980	177	127	95	32	
Churches by Speech and Color											
Non-English											
English	159,900	8970	26	22	4	40,998	1401	101	78	23	
Colored	5,000	0	1	1	0	4,217	1030	11	8	3	
Non-English nationalities											
German	10,839	1261	3	1	2	5,615	1193	13	7	6	
Swedish	0	0	0	0	0	252	7	1	1	0	
Italian	25,000	900	2	0	0	0	0	0	0	0	
Spanish	15,000	10000	1	1	0	0	0	0	0	0	
American	0	0	0	0	0	900	0	1	1	0	
*Loss		*Loss									

BROOKLYN HEIGHTS		BOROUGH OF BROOKLYN		Tax-Exemptions and Church Membership Gains and Losses, 1905		Churches reported	
Exemptions		Members	Gains	Tot.	Gain	Loss	
\$ 257,000	PROTESTANT	3,368	115	4	2	2	
518,700	Baptist	4,908	356	5	5	0	
0	Congregational	0	*50	1	0	1	
1,500,000	Seventh Day Adventist	6,401	*432	10	6	4	
80,000	Protestant Episcopal	434	9	1	1	0	
62,000	Society of Friends	567	*183	2	0	2	
55,000	Lutheran Miscellaneous	260	*25	1	0	1	
188,500	Lutheran Synodical Conference	3,592	*45	5	3	2	
	\$305,500 LUTHERAN TOTALS	4,419	*253	8	3	5	
465,000	Methodist	3,844	57	9	5	4	
35,000	African Methodist	1,350	*137	2	1	1	
19,000	Primitive Methodist	100	28	1	1	0	
22,000	Moravian	112	1	1	1	0	
402,200	Presbyterian	2,542	64	6	4	2	
40,000	United Presbyterian	127	7	1	1	0	
100,000	Reformed Dutch	468	10	1	1	0	
8,000	Salvation Army	0	0	0	0	0	
50,000	Swedenborgian	170	74	1	1	0	
227,000	Unitarian	600	125	3	3	0	
910,100	Union Protestant	0	0	0	0	0	
4,000	Unconformational	0	0	0	0	0	
\$ 4,943,500	PROTESTANT TOTAL	28,843	*26	54	35	19	
28,000	Russian Orthodox	800	0	1	1	0	
\$ 4,958,500	NON-ROMAN TOTAL	29,643	*26	55	36	19	
\$ 1,185,800	Roman Catholic	104,012	2898	18	16	2	
1,068,000	Educational						
941,000	Hospitals						
31,500	Homes						
7,000	Unclassified						
87,000	Jewish (Members not reported.						
\$10,288,800							

BROOKLYN HEIGHTS & RED HOOK		BOROUGH OF BROOKLYN		Tax-Exemptions Church-Membership Gains and Losses, by Wards, 1905		
Ward	Members	Gain	Loss	Members	Gain	Loss
3,070,700	1,833	1167	1	10,244	70	14
60,000	2	0	0	0	0	0
1,120,000	0	0	0	6,222	151	9
211,000	4	3,258	1000	112	*49	2
847,000	8	5,000	1000	1,088	*27	3
2,008,000	0	24,160	1000	6,242	*157	13
450,100	10	10,000	800	975	80	5
841,400	11	11,200	0	526	*10	7
645,000	12	14,844	0	658	2	3
\$10,200,000	104,012	2800	16	20,643	*26	55
Churches by	Gain	Loss	Gain	Loss	Gain	Loss
English	27,016	0	0	2,322	*27	12
Colored	76,477	2800	10	22,080	348	40
Sw-English	0	0	0	2,971	*01	3
Nationalities						
German	1,800	0	0	2,303	*191	0
Norwegian	0	0	0	456	*104	2
Swedish	0	0	0	1453	11	2
Italian	25,730	0	0	55	12	1
Finland	0	0	0	175	*22	1
Syrian	200	0	1	600	0	1



the Third, Tenth and Twelfth. The Roman Catholic Church has lost only in the First and Fourth. The whole Roman Catholic gain has been in the English-using churches. The 12 foreign Protestant churches have lost 277 members; the 3 colored churches, 91; while the 40 English-using churches for whites have gained 342 members. The Swedish and Italian Protestant churches have gained, but the German, Norwegian and Finnish have lost.

Conditions in the other nationalities appear in the detailed table.

Eastern District, Brooklyn, 1904-1905.

The estimated population of the Eastern District of Brooklyn in 1904 was 297,139; in 1905, 305,819.

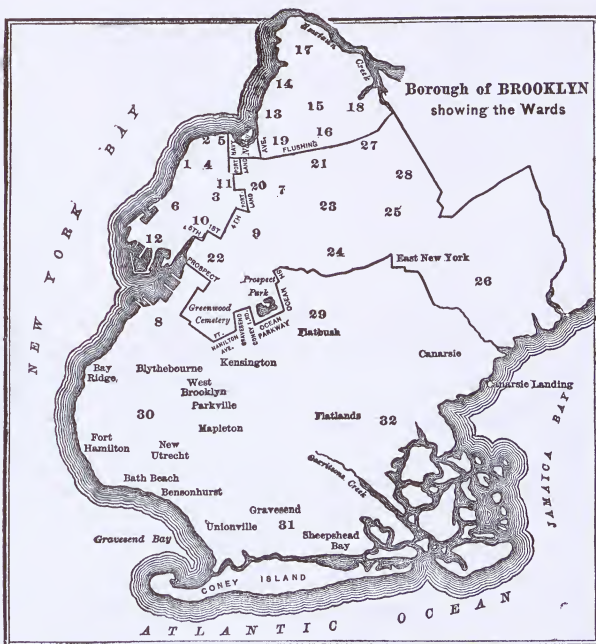
In 1904 there were 58 Protestant churches, or 1 to 5,123 persons; in 1905, 59, or 1 to 5,183 persons.

In 1904 there were 17 Roman Catholic churches, or 1 to 17,479 persons; in 1905, the same number, or 1 to 17,989 persons.

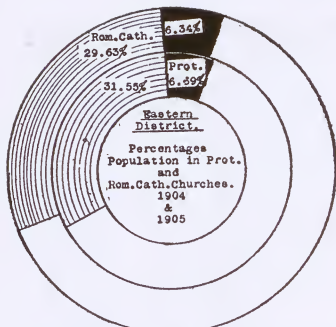
In 1904 the Protestant communions were 19,898, or 6.69 per cent.; in 1905, 19,410, or 6.34 per cent.

In 1904 the Roman Catholic parishioners were 93,750, or 31.55 per cent.; in 1905, 90,625, or 29.63 per cent.

The Protestant exemptions in 1904



EASTERN DISTRICT		BOROUGH OF BROOKLYN		Churches reported		
Tax-Exemptions and Church Membership Gains and Losses, 1905		Members	Gains	Tot.	Gain	Loss
Exemptions	PROTESTANT					
\$ 249,000	Baptist	1,886	*130	5	1	4
50,000	Free Baptist	498	78	1	1	0
0	Catholic Apostolic	50	0	1	1	0
100,000	Congregational	486	*24	1	0	1
5,000	Disciples of Christ	223	*43	1	1	0
12,500	Christian	181	0	1	1	0
194,900	Protestant Episcopal	-2,129	111	5	3	2
12,500	Reformed Episcopal	44	0	1	1	0
47,000	Evangelical Association	366	10	2	1	1
5,000	Christian Alliance	0	0	0	0	0
9,000	Lutheran Miscellaneous	142	*87	2	0	2
24,000	Lutheran General Synod	647	47	1	1	0
99,000	Lutheran Synodical Conference	1,988	0	3	3	0
255,000	Lutheran General Council	3,366	*364	6	3	3
	\$387,000 LUTHERAN TOTALS 6,143/*404/12:7:5					
370,000	Methodist	2,858	96	8	5	3
13,000	African Methodist	35	*9	1	0	1
10,600	Primitive Methodist	81	0	1	1	0
266,000	Presbyterian	2,261	*151	5	1	4
13,200	United Presbyterian	147	16	1	1	0
12,000	Pentecostal	175	0	1	1	0
260,000	Reformed Dutch	997	*7	4	3	1
10,000	Reformed German	569	70	2	2	0
7,500	Swedishborgian	51	23	2	2	0
7,500	Universalist	30	*210	2	1	1
257,000	Union Protestant	0	0	0	0	0
10,500	Undenominational	200	0	2	2	0
\$ 2,300,200	PROTESTANT TOTAL	19,410	*488	59	36	23
2,817,700	Roman Catholic	90,625	*3125	17	13	4
90,000	Hospitals					
202,000	Jewish (Members not reported)					
\$ 5,409,900						



were \$2,384,200; in 1905, \$2,300,200; the Roman Catholic, in 1904, \$2,703,500; in 1905, \$2,817,700; the Jewish, in 1904, \$181,500; in 1905, \$202,000.

Of the \$2,300,200 of Protestant exemptions in the Eastern District, \$1,826,900 appertain to the Baptist, Congregational, Protestant Episcopal, Lutheran, Methodist, Presbyterian and Reformed Dutch communions, these 7 bodies having 40 of the 59 Protestant churches in the Eastern District of Brooklyn.

16,760 of the 19,410 Protestant communicants in the Eastern District are in the churches of the 7 communions above named. Of these communions the Protestant Episcopal has gained 111, the Methodist 96, while the Reformed Dutch has lost 7, the Congregational 24, the Baptist 130, the Presbyterian 151, and the Lutheran 404 members, an aggregate loss in the 7 communions named of 509 members. That is to say, the communicant membership of these 7 bodies in 1904 was 5.81 per cent. of the Protestant population of the Eastern District; in 1905, 5.48 per cent.

The gains of the Free Baptists, Disciples, Evangelical Association, United Presbyterians, Reformed Germans and Swedenborgians reduce the loss of 509 members in the 7 communions named to 488 members.

Protestantism has lost in the Thirteenth, Fifteenth and Sixteenth Wards, and has made slight gains in the Fourteenth, Seventeenth and

Nineteenth. The Roman Catholic loss in this section of Brooklyn, however, has been larger than the Protestant, for in 4 wards the Roman Catholic churches have lost, while they have gained only in 1.

In both the foreign and native sections the Roman Catholic Church has lost. The same is true, however, of the Protestant churches.

The 15 foreign Protestant churches have lost 112 members. The 43 English-using churches for whites have lost 367, and the single colored church has lost 0 members.

The Swedish are the only foreign churches in the Eastern District that have gained. The conditions in the other nationalities appear in the detailed table.

EASTERN DISTRICT		SECTIONS OF BROOKLYN									
Tax-Exemption		Church-Membership Gains and Losses, by Wards, 1904									
Exemptions	Wards	ROMAN CATHOLIC Churches					NON-ROMAN Churches				
Members	Gains	Gain	Loss	Gain	Loss	Members	Gains	Loss	Gain	Loss	
\$78,000	13	13,000	1000	3	1	565	161	7	1		
\$42,000	14	10,025	0	3	0	825	64	3	1		
\$28,000	15	8,000	1000	1	0	2,069	148	9	3		
\$27,000	16	13,900	0	2	0	2,098	302	6	1		
\$56,000	17	14,400	1000	3	1	4,794	70	19	14		
\$71,000	18	15,000	500	3	1	0	0	0	0		
\$35,000	19	19,500	100	2	1	5,614	10	13	7		
\$409,900		\$9,675	\$125	17	13	4,410	460	56	36	23	
Churches by Speech and Color											
Non-English		30,025	\$20	9	2	2,549	112	14	6	7	
English		22,000	\$265	0	6	12,356	567	48	28	10	
Colored		0	0	0	0	36	0	1	0	1	
Non-English Nationalities											
German		80,116	\$600	5	1	5,676	43	13	7	5	
Norwegian		0	0	0	0	68	0	1	0	1	
Swedish		0	0	0	0	825	20	12	1	1	
Scandinavian		0	0	0	0	60	60	1	0	1	
Italian		5,200	0	0	0	0	0	0	0	0	
Polish		1,900	0	1	0	0	0	0	0	0	
Lithuanian		4,900	0	1	0	0	0	0	0	0	
Greek		3,400	0	1	0	0	0	0	0	0	
				Loss		Loss					

Prospect Heights and Slope, 1904-1905.

The population of Prospect Heights and Slope is estimated to have been, in 1904, 610,464; in 1905, 622,030.

In 1904 there were 171 Protestant churches in this section of Brooklyn, or 1 to 3,582 persons; in 1905, 174, or 1 to 3,575 persons.

In 1904 there were 34 Roman Catholic churches, or 1 to 17,955 persons; in 1905, 33, or 1 to 18,849 persons.

In 1904 the Protestant communicants were 74,170, or 12.15 per cent. of the population; in 1905, 75,520, or 12.14 per cent.

In 1904 the Roman Catholic parishioners were 136,293, or 22.32 per cent. of the population; in 1905, 136,558, or 21.95 per cent.

The Protestant exemptions in 1904 were \$7,839,200; in 1905, \$8,350,610.

The Roman Catholic Church in 1904 had \$4,978,200 of exemptions; in 1905, \$5,074,600.

PROSPECT HEIGHTS AND SLOPE		BOROUGH OF BROOKLYN.					
Tax-Exemptions and Church Membership Gains and Losses, 1905		PROTESTANT		Members		Churches reported	
Exemptions		Members	Gains	Tot. Gain	Loss		
\$ 1,317,500	Baptist	11,805	16	27	24	3	
938,320	Congregational	9,071	286	14	9	5	
35,000	Disciples of Christ	307	*23	1	0	1	
0	Seventh Day Adventists	200	30	2	1	1	
1,531,050	Protestant Episcopal	13,444	*146	25	16	9	
32,000	Reformed Episcopal	179	5	2	2	0	
43,200	Evangelical Association	433	*6	3	1	2	
60,000	Society of Friends	275	1	1	1	0	
2,000	German Evangelical Synod	200	0	1	1	0	
79,000	Lutheran Miscellaneous	160	23	1	1	0	
44,000	Lutheran General Synod	527	*274	3	1	2	
169,300	Lutheran Synodical Conference	2,504	65	5	3	2	
455,600	Lutheran General Council	7,873	529	13	10	3	
	\$747,900 LUTHERAN TOT. 11,064/343/22/15:7:						
1,660,700	Methodist	41,728	*135	25	13	12	
10,000	African Methodist	294	*44	4	2	2	
2,800	Primitive Methodist	51	11	1	1	0	
5,000	Free Methodist	50	0	1	1	0	
921,500	Presbyterian	10,872	710	23	18	5	
6,000	Reformed Presbyterian	62	*5	1	0	1	
12,240	United Presbyterian	236	7	3	2	1	
10,000	Pentecostal	166	20	2	2	0	
492,600	Reformed Dutch	3,808	83	10	7	3	
22,000	Reformed German	265	39	1	1	0	
5,000	Salvation Army	0	0	0	0	0	
25,000	Unitarian	200	140	1	1	0	
98,200	Universalist	377	5	2	2	0	
317,600	Union Protestant	0	0	0	6	0	
55,000	Udenominational	435	11	2	2	0	
\$ 8,350,610	PROTESTANT TOTAL	75,520	1350	174	122	52	
		136,558	265	33	31	8	
							*Loss
5,074,800	Roman Catholic						
1,503,500	Educational						
760,900	Hospitals						
932,000	Homes						
45,000	Scientist						
4,500	Latter Day Saints						
379,450	Jewish (Members not reported)						
\$17,050,560							

In 1904 the Jews had \$363,400; in 1905, \$379,450.

It is in this section of Brooklyn that the reorganized Latter Day Saints have an exemption of \$4,500. The Christian Scientists in the same section of Brooklyn have \$45,000.

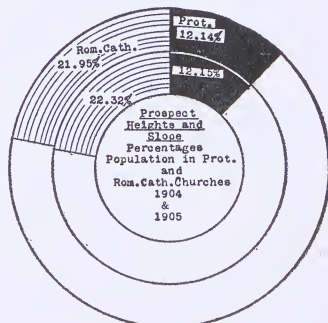
Of the \$8,350,610 of Protestant exemptions in the Prospect Heights and Slope section of Brooklyn, \$7,609,570 appertain to the Baptist, Congregational, Episcopal, Lutheran, Methodist, Presbyterian and Reformed Dutch bodies, and these 7 communions have 146 of the 174 Protestant churches in the Prospect Heights and Slope section.

71,790 of the 75,520 Protestant communicants of Prospect Heights and Slope are in the churches of the 7 communions above named. Of these communions the Presbyterians have gained 710 members (mostly by restoration of lapsed names), the Lutherans 343, Congregationalists 286, Reformed Dutch 83, Baptists 16, while the Methodists have lost 133, and the Protestant Episcopal churches 146,

making an aggregate gain of 1,159 communicants.

That is to say, the communicant membership of these bodies in 1904 was 11.49 per cent. of the population of Prospect Heights and Slope, and in 1905, 11.54 per cent.

The Protestant Church has gained in every ward of this section with the



exception of the Seventh and Twentieth. The Roman Catholic Church has lost only in the Twenty-third.

The 9 foreign Roman Catholic churches have gained 500 members. The 25 native churches have gained 965 parishioners. The 33 foreign Protestant churches have gained 492 communicants, the 133 English-using churches for whites have gained 921, while the 8 colored churches have lost 63 members.

The foreign Protestant churches of every nationality represented have gained in the Prospect Heights and Slope section of Brooklyn.

Exemptions	Ward	ROMAN CATHOLIC Churches				NON-ROMAN Churches			
		Members	Gain	Loss	Loss	Members	Gain	Loss	Loss
\$200,000	13,978	0	0	0	0	0	0	0	0
2,000,000	20,100	0	0	0	0	0	0	0	0
1,904,000	20,000	0	0	0	0	0	0	0	0
1,886,800	21,18,828	0	0	0	0	0	0	0	0
1,877,400	22,17,800	100	0	0	7,329	830	13	8	8
1,862,800	23,5,810	600	2	1	17,287	487	20	20	4
1,878,300	24,9,978	0	1	1	3,009	103	11	8	3
1,858,700	25,10,800	0	3	3	7,114	11	22	14	4
1,852,140	26,10,400	980	8	0	9,110	4	22	17	2
1,837,700	27,10,500	0	1	1	3,409	47	8	8	2
1,817,400	28,10,978	100	3	1	6,977	212	20	14	2
\$17,550,000	137,708	1480	34	23	76,283	3160	174	117	28

Race and Color	Members	Gain	Loss
Non-English	30,220	600	0
English	156,708	980	80
Colored	0	0	0

Nationalities	Members	Gain	Loss
German	19,350	4	4
Swedish	0	0	0
Danish	0	0	0
Italian	8,000	1	0
French	6,000	0	1
Scandinavian	0	0	0
Polish	8,200	3	3

Flatbush and Bay Ridge, 1904-1905.

The estimated population of Flatbush and Bay Ridge in 1904 was 179,562; in 1905, 192,653.

In 1904 there were 81 Protestant churches, or 1 to 2,217 persons; in 1905, 83, or 1 to 2,321 persons.

In 1904 there were 20 Roman Catholic churches, or 1 to 8,978 persons; in 1905, 21, or 1 to 9,174 persons.

In 1904 the Protestant communicants numbered 14,211, or 7.91 per cent. of the population; in 1905, 16,030, or 8.32 per cent.

In 1904 the Roman Catholic Church parishioners were 34,985, or 19.43 per cent.; in 1905, 34,660, or 17.99 per cent.

The Protestant exemptions in 1904 were \$1,343,620; in 1905, \$1,426,890.

The Roman Catholic Church exemptions in 1904 were \$1,017,915; in 1905, \$1,132,795.

The Jewish exemptions, 1904, \$19,500; 1905, \$18,500.

Of the \$1,426,890 of Protestant exemptions, \$1,139,265 appertain to the Baptist, Congregational, Protestant

Exemptions	A.D.	ROMAN CATHOLIC Churches				NON-ROMAN Churches			
		Members	Gain	Loss	Loss	Members	Gain	Loss	Loss
\$99,000	8	1,700	1000	4	3	1	1,744	444	20
751,400	29	1,460	400	8	1	4,794	929	23	
511,400	30	4,160	70	4	0	3,902	298	11	
397,800	31	2,308	490	8	3	959	115	8	
80,000	32	350	0	0	0	10	10	0	
\$4,874,788	33,480	11825	20	16	4	16,050	1819	83	

Race and Color	Members	Gain	Loss
Non-English	2,008	0	0
English	31,480	11825	19
Colored	0	0	0

Nationalities	Members	Gain	Loss
German	0	0	0
Norwegian	0	0	0
Swedish	0	0	0
Danish	0	0	0
Scandinavian	0	0	0
Polish	2,000	1	1
Finnish	0	0	0

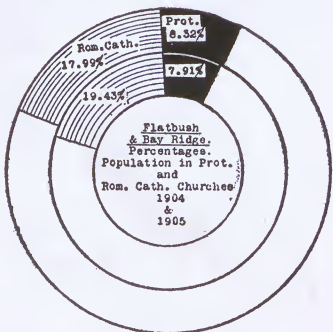
Episcopal, Lutheran, Methodist, Presbyterian and Reformed Dutch bodies, and these 7 bodies have 77 of the 83 churches of Flatbush and Bay Ridge.

15,373 of the 16,030 communicants in Flatbush and Bay Ridge are in the 7 communions named. All of these have gained. The Protestant Episcopal churches gain 428; then follow the Presbyterian, 289; Lutheran, 279; Reformed Dutch, 238; Methodist, 235; Congregational, 110; Baptist, 74, a total gain of 1,653.

That is to say, the communicant membership of these bodies in 1904 was 7.64 per cent. of the population of Bay Ridge and Flatbush; in 1905, 7.97 per cent.

Protestantism has gained in each of the 5 wards of this section of Brooklyn, while the Roman Catholic Church has lost in the Eighth and Thirty-first, and registers an aggregate loss of 1,525 parishioners.

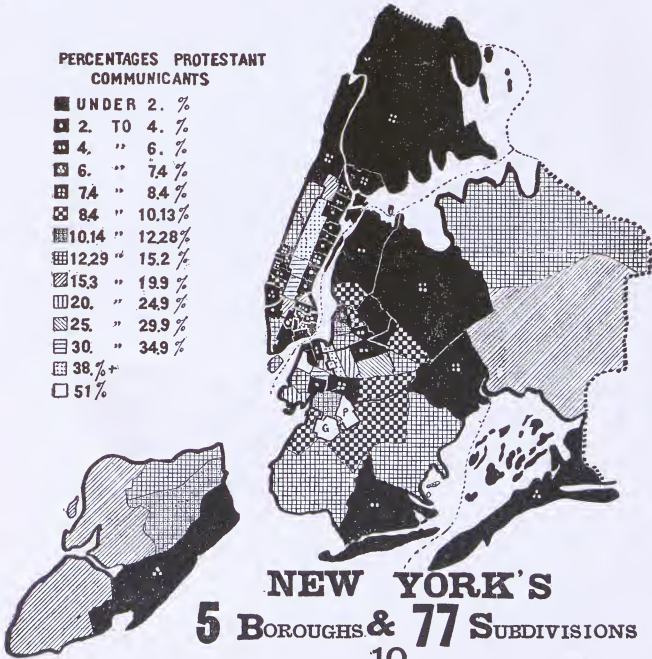
The 16 foreign Protestant churches have gained 169 members; the 66 churches for native whites have gained 1,651, while the single colored church has lost 1.



FLATBUSH & BAY RIDGE		BOROUGH OF BROOKLYN		Tax-Exemptions and Church Membership Gains and Losses, 1905			Churches reported	
Exemptions	PROTESTANT	Members	Gains	Tot.	Gain	Loss		
77,800	Baptist	1,058	74	9	5	4		
43,200	Congregational	618	110	6	6	0		
0	Disciples of Christ	33	*47	1	0	1		
0	Seventh Day Adventist	83	3	1	1	0		
152,020	Protestant Episcopal	4,489	428	14	12	2		
17,800	Lutheran Miscellaneous	465	44	4	4	0		
3,000	Lutheran Synodical Conference	118	24	2	2	0		
158,700	Lutheran General Council	1,692	211	7	7	0		
	<u>\$179,500 LUTH. TOTS. 2,275/279/13:13:0:</u>							
218,100	Methodist	3,316	235	16	12	4		
3,550	African Methodist	0	0	0	0	0		
66,900	Presbyterian	875	289	8	8	0		
10,950	Methodist Protestant	221	0	1	1	0		
402,045	Reformed Dutch	2,742	238	11	9	2		
0	Unitarian	60	0	1	1	0		
7,600	Universalist	200	200	1	1	0		
258,525	Union Protestant	0	0	0	0	0		
7,000	Undenominational	60	10	1	1	0		
<u>\$1,425,590</u>	<u>PROTESTANT TOTAL</u>	<u>16,030</u>	<u>1,819</u>	<u>83</u>	<u>70</u>	<u>13</u>		
1,132,795	Roman Catholic	34,660	*325	21	17	4		
5,600	Scientist							
6,000	Educational							
43,200	Homes							
18,500	Jewish (Members not reported)							
<u>\$2,652,985</u>								

PERCENTAGES PROTESTANT COMMUNICANTS

- UNDER 2. %
- ▣ 2. TO 4. %
- ▤ 4. " 6. %
- ▥ 6. " 7.4 %
- ▦ 7.4 " 8.4 %
- ▧ 8.4 " 10.13 %
- ▨ 10.14 " 12.28 %
- ▩ 12.29 " 15.2 %
- 15.3 " 19.9 %
- 20. " 24.9 %
- ▬ 25. " 29.9 %
- ▭ 30. " 34.9 %
- ▮ 38. %+
- 51 %



NEW YORK'S
5 BOROUGHS & **77** SUBDIVISIONS
 10

THE REDEMPTION OF THE CITY

THE REDEMPTION OF THE CITY

CHURCH FEDERATION AND EVANGELISTIC WORK IN CITIES

BY REV. WALTER LAIDLAW, PH.D.

Secretary of the Federation of Churches and Christian Organizations in New York City

The Bible, opening with a tale of the ruined association of two people, closes with a vision of the rapturous association of a countless throng. The wretched pair, departing with a curse from Eden's closed gates, give place to the ecstatic myriads of the Holy City, within whose ever-open gates there is no more curse.

The country, tho glorious with the fresh, creative touch of God upon it, was the scene of man's seduction by the serpent, Satan; the city, though first mentioned as built by Cain, the murderer, and though we read that God interfered with the building of one whose selfish people were harmonious only in speech (Gen. ii: 6, 7), becomes at last the seat of the throne of God and of the Lamb, while the nations, severed by speech and sick from sin, are healed by the leaves of its Tree of Life, and walk together in its light and glory.

The city is thus represented, in the general outline of the Bible, as capable of being transfigured. There is in the program of redemption not only a provision for the fellowship of men with God the Father, but for the fellowship of His children with one another. The cell which shelters an individual ascetic is not the richest place for the revelation of God, but the city, where souls' echoes flow to other souls. God enriches the individual not only by what He directly gives to him, but by what He gives to him through others. Not the isolation of country life but the association of city life is the final prophecy of the Bible. The pessimism of the "fear-full" is discredited. They see only evil in the modern trend of population to the cities. God's enmity to cities includes only those built for selfish purposes, and whose plans include a tower of escape from the fate and the need of the rest of men. God's glory may flood every avenue and alley of the cities that will cooperate with Him for the good of all humanity.

The general optimism of the Bible concerning urban life receives especial support from the history and teaching of Jesus. He spent the greater part of His life and ministry in Galilee, which in His time was an urban rather than a rural community.* The Gospels themselves bear witness to the multiplicity of the towns of Galilee, and to the influence of its urban make-up upon the plans of the Master. He sent seventy forerunners, in groups of two, into every city

* Josephus may exaggerate when he says that there were two hundred and fifty towns above 15,000 in population, but archeology is justifying the claim that from a mountain height "the land must have looked like one continuous town." The ruins of three hundred and sixty-five towns have been marked in northern Galilee alone. There can be little doubt the Galilee of the days of Jesus was densely populated—as much so as almost any part of the world in our own urban age.

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and place whither He himself was about to come. He calls cities as well as souls to repentance, Chorazin and Bethsaida, as well as Matthew and the Magdalene. He wept over the sorrow of the home of Bethany, but He wept also over the shame of Jerusalem. He bade His disciples wait for the coming of the Spirit not on the Mount where He was transfigured, but in the city where He had been crucified. The devil had tempted Him in the wilderness; the Spirit would come to them in the city. Soon every city, even to the capital of the empire, received the Messianic message needed to complete its life—wisdom for Ephesus and Athens, righteousness for Rome, sanctification for Corinth, redemption for Jerusalem. Paul's letters to Rome, Corinth, Ephesus, Philippi, Colossæ, and Thesalonica, especially those last written, are letters to the churches, for the Christianization of those cities; and the heathen of early Christianity are the heath-men, the countrymen, untouched by the apostles in their sanguine march to the strategic centers to claim the associated life of humanity for Christ.

The foregoing has minute relations to the question of church federation for evangelistic work in cities of to-day. Church Federation is necessary:

- (1) To revive that purpose and expectation of the Christian conquest of cities which characterized early Christianity.
- (2) To compact the churches into the Church, and to acquaint them with the nature of the campaign.
- (3) To assist them in conducting the campaign.
- (4) To conserve the results of foreign missionary campaigns elsewhere.
- (5) To restore to the Evangel of the Church its original inclusiveness, and to dower her with purpose and power to fulfil the Messianic prophecies of the relationship of Christ to cities.

The illustration of these claims will be drawn from the experiences of New York's Federation of Churches.

The Restoration of the Conquest Spirit of Early Christianity

The expectation of conquest gave substantiality to things not yet seen when John was a prisoner on Patmos, and when his great vision helped to cheer the persecuted Christians to stand firm to the end. The pathetic voice of an inextinguishable hope sounds out from Paul's prison cell in Rome when he says: "All the saints salute you, especially they that are of Cæsar's household" (Phil. iv: 22). In his bonds he rejoices that the Christ has claimed the homage of some who live at the court of the empire which sentenced Him to death. His name, Jesus (Savior), is yet to be above every name—even that of Cæsar or Czar. He shall yet triumph. Rome, supreme among the cities, shall yet enthrone Him.

The Curia on the Tiber is not, indeed, an embodiment of the lowly Nazarene; but neither is it Anti-Christ, as last-century Christians

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were wont to maintain. Nor is it as difficult to believe that Christ shall yet control the cities of the Christian world—London, New York, Chicago, San Franciscoas—it was unlikely that Paul's dauntless hope should be realized. The house where the Cæsars glutonized, as well as the prison where Paul suffered, have had to be recovered by the archæologist's spade; but the Fisherman's Ring, or its equivalent, has outlasted Cæsar's crown. Conquering and to conquer, the Christ, whose personal triumph only gives value to Rome, to Geneva, to Canterbury, and to Heidelberg, with all their varying views and ways, survives the disappearance of the Roman empire even as He survived its cross. Paul's hope has been justified, for he walked by faith and not by sight. If our hope is any less than his it is because we walk by doubt and not by faith. A subtle agnosticism which resolves Christ's resurrection into a subjective vision, or explains Christianity's history by hypnotism, has been stimulated by the march of worldly knowledge and the dwarfing of the earth in space since Paul's day. But those who accept the historicity of the resurrection and the verdict of the jury of twelve apostles, who were transformed from Jews into cosmopolitans and who sealed their verdict with their life-blood, need have no fears from science or from sociology. They can say, with Pressel:

"O earth, thou grain of sand upon the shore of the universe, thou Bethlehem amid the princely cities of the heavens, thou art, and thou shalt remain, the chief among ten thousand suns and worlds, the chosen one of God. On thee the Son of God has a great work to complete. Thou didst once drink in His life-blood, but Thou shalt yet give Him the crown that is His due."

The conquest spirit of early Christianity, in other words, must possess every one who believes Christianity's own account of its origin. This must mean, in turn, the conquest of cities, as Rome, slipping from the Cæsars, has held to the name of Christ. He who directed His disciples to attack and attach the cities does not despair of redeeming New York or London. He incites the true successors of His apostles to capture for Him even the most powerful cities, as He incited Paul to capture Rome. Not many wise or mighty had confessed His leadership in old Corinth, but those who do homage to the Christ-to-day are among the wisest and mightiest of the world. The Christian conquest of cities will appear possible to all who have not lost Paul's faith or who have not closed their eyes to the results of it. If our age is as urban in its trend as was Galilee in the days of Jesus, the Master—the "same yesterday, to-day, and forever" in purpose and power—bids His disciples not to succumb to the difficulties, but to meet them, and give to Him, even in this, the preeminence. If modern Christianity will devote itself, faith-filled and faithfully, to this task, the Master may speak again the words which He spoke on the

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return of the Seventy: "I beheld Satan as lightning fall from heaven."

This, again, must mean church federation. Paul's letters to the churches were letters to the Church, and the consciousness of conquest can not come to Methodism, as such, or to Presbyterianism as such, or to Episcopalianism as such; but it is held by Methodism or any other "ism" that is not self-idolatrous only as it devotes itself to the upbuilding of the Kingdom of God. One of the noblest expressions concerning federation as yet formulated by a religious communion in this country is the following:

We desire to renew the expression of our profound interest in the current movements toward the federation of churches and Christian workers. We firmly believe that the vast and perplexing problems confronting the Christian Church in the cities can be met triumphantly only when the Christians of the various denominations give a practical evidence of the essential oneness of the Church of Christ by unselfish cooperation in federative efforts to reach the unchurched multitudes in the congested centers of our population.*

To stimulate the expectation of conquest in every city of the land, its churches should be federated into the Church. Without such federation the "isms" are in danger of being more interested in their own surviving and thriving than in the conquest of the city for Christ. In other words, without federation the churches are not the Church as they were in early Christianity.

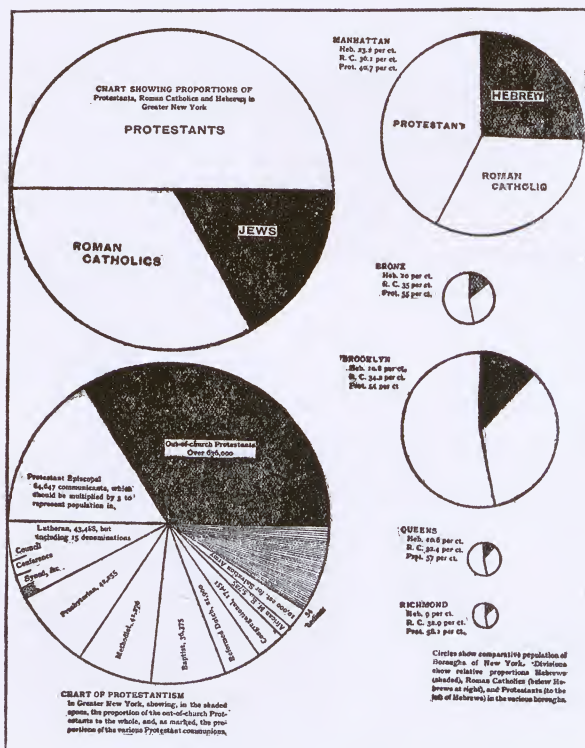
New York needs, at this very hour, an expression of invincible hope and desire for a city whose builder and maker is God. Such expression it might have in a federation of all its churches, which would work back into the faith of all its Christians, and forward again, from them and by them, into a Christian Citizens' Union.

II. Compacting the Churches into the Church

There are some cities whose federations are little more than a rallying-point for the hope that maketh a Christian worker not ashamed, the hope of the final Christianizing of his city and his kind. Evangelical alliances and ministerial associations which attempt no active federative work, but which at least help to bring the Church to the consciousness of the churches, are of this nature. But when attempt is made to compact the churches for active work federation is more dynamic and more like early Christianity. It is a great mistake to think that early Christianity was absolutely homogeneous in belief and methods of work. Peter was a conservative, and had followers who adhered to Hebrew ritual; Paul was a radical, esteeming it almost a sin to adhere to old forms. James, brother of the Lord, differed from

* This resolution was adopted by the National City Evangelization Union of the Methodist Episcopal Church at Pittsburg some years ago, and it not only asserts that the problems incident to the Christian conquest of cities can be solved, but that church federation is the method to solve them.

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both, and identified religion with social service to such an extent that Luther repudiated his writings. John, who had leaned upon the Master's bosom, was a mystic, at once conservative and radical—a doer and a dreamer. There was unity between these men, but there was not uniformity. Their unity lay in their common, intense devotion to bring the world to Christ and Christ to the world, but there was no uniformity. There was federation rather than organic union even in

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the apostolic band, or, rather, there was organic union with admitted diversity.

It is a long way from the homogeneous communions of to-day to a widely inclusive organic unity with admitted diversity, tho there are those who are working for this ideal. But the compacting of the churches into the Church in any city is a much shorter step, inasmuch as it involves, not the changing of the customs of a whole communion, but only the quickening of the Christian consciousness and the engaging of



ST. CORNELIUS CHAPEL

This was formerly the home of Faith Presbyterian Church (419 West Forty-sixth Street), but was bought by the Episcopalians, as a result of the recommendation of the Federation, because of the number of that communion in the district

of a single city. If there is any message in the Book of Revelation, for instance, to the churches of New York, to what churches does it come? To the Methodist alone, or to the Methodist and Presbyterian? Nay, surely to all the churches; that is to say, to the Church of New York. A proper honor to the Bible will, therefore, tend to the compacting of the churches into the Church if they have an ear to hear what the Spirit saith unto the churches. If that message addresses them to redeeming the city, a federation must be effected which will acquaint them with the nature of the campaign.

Lutheranism, for example, may know how many of its own churches survive and thrive; it may know how many new churches they ought to have and where they could be placed advantageously; but if the city is to be saved, the Church must know where the churches ought to be placed, or to be specially supported, or to be reduced, that nothing be wasted.

Some such work as this has been done by the New York Federation in its seven years of history. It has gathered lists of the churches



CHURCH OF THE ARCHANGEL

This Protestant Episcopal Church had been abandoned, but in a few months became self-supporting, as a result of the Federation's canvass of the district

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NATIONALITIES IN MANHATTAN BOROUGH, NEW YORK

The population of Manhattan includes foreign born (789,342), native colored (34,497), native whites of foreign parentage (713,947), and native whites of native parentage (312,307), in separate tables. The foreign born are divided into two sections, non-English speaking and English speaking, and peoples of cognate languages are placed contiguously.

FOREIGN BORN	ESTIMATED AFFILIATIONS			ENROLLED IN CHURCHES		ESTIMATED OUT OF CHURCH		
	NON-ENGLISH	Roman Cath.	Prot-estant	Jewish	Roman Catholic	Prot-estant	Roman Catholic	Prot-estant
165,548 Germany	24,832	107,607	32,109	} 33,750	52,584	} 6,262	55,073	
60,683 Austria	15,170	3,085	42,478				3,035	
21 Luxembourg	10	11					11	
28,007 Hungary	5,603	2,800	19,604	4,000	1,400	1,603	1,460	
13,448 Bohemia	5,378	6,736	1,344	3,000	1,085	2,378	5,641	
128,136 Russia	2,563	10,250	115,323	4,600	1,575	*988	8,675	
19,680 Poland	1,999	2,296	15,385		875		1,421	
1,983 Finland		1,883			962		921	
95,333 Italy	92,096	2,878	950	90,650	3,076	1,446	*198	
10,270 France	6,674	3,081	515		1,179		1,062	
700 Belgium	350	280	70	} 10,000		} *1,368	280	
1,509 Holland	373	829	302		829			
4,914 Switzerland	1,230	3,684					3,684	
9,453 Roumania			9,453				6	
860 Spain	818	6	36					
97 Portugal	97							
570 South America	570			} 10,000		} *6,786		
558 Central America	504	54			54			
179 Mexico	144	35					35	
1,445 Cuba	1,091	362					362	
1,452 French Canadian	1,059	363		2,000		*011	363	
1,999 Norway	80	1,919			409	80	1,510	
10,036 Sweden	318	10,607	11		10,909	318	302	
1,730 Denmark	162	1,610	18		221	162	1,386	
885 Wales		865			865			
1,100 Greece	110	990			1,350	110	*360	
1,070 Turkey		1,070			962		108	
4,500 China		4,500					4,500	
133 Japan		195			34		161	
131 India		131					131	
251 Africa		251					589	
737 Asia, unspecified	73	589	75				73	
183 Europe, unspecified	84		84				84	
223 Atlantic islands	23	177	23				177	
51 Pacific islands	26	25					25	
275 Unspecified	87	88					87	
203 Born at Sea	102	101					102	
569,988 Total Non-English	160,751	169,298	239,939	158,000	77,480	2,751	91,859	
ENGLISH-SPEAKING								
2,184 West Indies		2,184			644		1,540	
261 Australia	65	65	131					
32,446 England	4,841	25,982	1,623					
9,139 Scotland	914	7,707	453					
166,066 Ireland	150,954	14,944	168					
9,258 Canada (Eng.)	2,314	6,944						
713,947 Whites, For. Parentage	285,579	304,368	124,000					
312,307 Whites, Nat. Parentage	62,462	234,320	15,515					
1,343,424 Total English	507,129	594,300	141,995	370,930	415,232	736,195	179,008	
34,497 Colored Native	698	33,799		3,000	33,625	*2,302	174	
1,850,069 TOTAL POPULATION	668,578	799,581	381,934	531,930	527,000	136,648	272,581	
789,342 TOTAL FOREIGN BORN	319,839	227,184	242,319					

* Excess of estimated affiliation claimed to be enrolled.

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of every Christian name in each of the seventy-seven subdivisions of the city. It knows the districts which are abundantly or superabundantly supplied with churches; it knows, too, the districts where dense populations have been passed by. By house-to-house religious censuses it has discovered to some churches, ministering to special classes or nationalities, that their days of service are over, and that other districts of the city could be better served by them, while, on the other hand, it has brought new churches into other districts adapted to the nationalities and classes within them.

One of the most recent studies of this Federation has been a computation of the religious adherences of all the nationalities of New York. From the studies made we can measurably tell what percentage of a group of Russians in New York are Jews, how many Roman Catholics, and how many Protestants or Greek Catholics. By tabulating the membership of all the churches of the city, and subtracting the population represented thereby from the number of each nationality, an estimate can be made of the number in each nationality who are churchless. Thus guidance can be given as to the forwarding or abandoning of special churches.

The figures for the Manhattan section of Greater New York show, for instance, that no more churches are needed for Welsh, for the membership claimed by the Welsh churches equals the entire Welsh population of Manhattan. On the other hand, the parallel figures for other boroughs show a considerable Welsh population in Brooklyn, and as there are only two Welsh churches in New York, and these both in Manhattan, within two blocks of one another, it is certainly true that the Welsh church properties of the city are not being used to the best advantage, either of the Kingdom of God or of Welshdom.

In every large city, and especially in such heterogeneous cities as New York, the Church needs to study population, environment, institutions, etc., to plan her campaigns. Jesus knew that His disciples would encounter at a certain street a man bearing a pitcher of water on his shoulder; He directed Paul to the very street and dwelling where he would be shown what he should do. But the servants of Jesus in New York can not know all the facts of the city's composition without investigation, and if they desire to Christianize New York they must equip themselves with a larger and larger measure of the knowledge of Jesus in order that His love may be a larger blessing.

III. Assistance in Conducting the Campaign

When fishermen go after fish, they may or may not be certain that fish are in the waters where they cast their hook or drag their net. A large part of the charm of fishing lies in this uncertainty. The fisher of men, on the other hand, if he be sympathetic with the desire of the Christ to draw all men unto Him, must know where men are. He

THE REDEMPTION OF THE CITY

has no time for mere outings, tho in a city like New York the results of many of his "pastorial visits" might be classified under that head. Since ninety-five out of every one hundred families in New York lease their dwellings, and so are constantly on the move, it is an advantage for a clergyman to know where men live to whom he can minister, and this the New York Federation can tell him. By a cooperative district system each church annually visits, say in the autumn, every family within certain blocks. It notes especially the newly arrived families. When the district has all been visited it sends the directory of the families to the Federation's office, and the Federation reports the families according to their creed. Adjacent churches do the same thing, and so a bridge of approach is built to every family threshold.

More important still, the out-of-church population, without special creed, are given into the charge of churches supervising the blocks in which they live. The churches, unfederated, concern themselves only with those families which they can attach to their tenets, while the churches federated on a cooperative district plan seek to draw all men unto Christ. The cooperative district plan is a confession of their common Leader. Isolated church activity brings some families to Christ; federation brings Christ to all families. In three assembly districts of New York this kind of work has been successfully done for several years, and similar organizations are to be effected this autumn in many others.



WEST INDIAN NEGROES PLAYING CRICKET IN NEW YORK
A building formerly used as a home for discharged convicts is now rented by the Third Moravian Church for these negroes, and has 187 communicant members

IV. Conservation of the Results of Missionary Work

It took many years to arouse the churches of the last century to acknowledge the imperativeness of the Great Commission in its ethnic aspects—preaching the Gospel to foreign nations. It may take as many years to educate the churches to acknowledge its imperativeness in its domestic aspect—teaching the nations not only to believe the things Jesus revealed, but also to observe the things that He commanded. One thing is certain: if there is anything in foreign missions beyond a mere "witness" to Christ, church federation is necessary to conserve the results of fidelity to the ethnic aspects of the Great Commission.

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The Moravians, for example, early instituted missions in the West Indies. Economic causes are to-day producing a large emigration from those islands, and many Moravian blacks are now New York citizens. The Federation of Churches encountered some of them in a house-to-house canvass of 1897, and when the First Moravian Church of New York, desiring to provide a religious home for the blacks who were crowding out the whites, asked the Federation's advice in locating it, the answer was at once ready. The West Indian negro, unlike the American negro, is neither a Baptist nor a Methodist, but a Moravian, and whenever the Federation in future discovers a churchless West Indian negro family it knows the church whose net is adapted to hold him. In other words, the results of foreign missionary effort elsewhere are being conserved. The Federation has just been asked to advise concerning a similar Moravian work in Boston.

V. Purpose and Power to Fulfil the Messianic Prophecies

The early Christians preached repentance for social sins as well as for personal sins. Take infanticide, for instance. Gibbon tells us that it was "the prevailing vice of antiquity." What removed it? Gibbon, skeptical as he was, was obliged to confess that it was mainly due to the protests of the apostles and their successors, and their revelations of the value of human life. But it took over three hundred years, after the birth of Jesus, to make infanticide a crime in Rome. Are there social elements in the teaching and activities of Jesus which the Church of to-day is neglecting? Jesus says that it is not the will of the Heavenly Father that one little child should perish. The parable of the Ninety and Nine in Matthew is a parable on child-saving. Who framed and toiled for the Child Labor laws enacted at Albany last winter? The churches? To a certain extent; for the Federation of Churches spoke in favor of those laws on behalf of the two hundred and seven churches in its membership. But where were the other one thousand churches of the city, and their moral and material power? Far less potent certainly than the settlements, which many call irreligious, but which, for this at least, are certain to receive the blessing of Him who said, "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me."

To catalog all the social elements of the Gospel to which the churches are giving inadequate attention would require an article by itself, but meantime it may be pointed out that some churches are so far estranged from the inclusiveness of the early Evangel that they twist the very words of Jesus to excuse their neglect. A prominent Presbyterian minister of this city, in a sermon two years ago, said that Jesus does not mean the physically hungry, naked, sick, etc., but the spiritually hungry, naked, sick, etc. (Matthew xxiii). A Baptist divine of eminence more recently said that Jesus gave attention in

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His miracles to physical wants mainly in the early part of His ministry, but that He virtually abandoned this at the end. His intention was to inject the inference that the Christian who gives attention purely to the spiritual needs of men is nearer to the Master. In some such fashion the Rheims (Roman Catholic) Bible renders "Give us this day our daily bread," "Give us this day our supersubstantial bread," adding a footnote to say that the bread Jesus refers to is the sacramental bread. And is this orthodoxy? The day will come when such teaching will again be regarded as heretical — when men's orthodoxy, in other words, will not only be judged by their conception of the person of Jesus, but also by their consecration to His purposes.



A HARTLEY HOUSE KINDERGARTEN

This settlement was located by the Federation at 413 West Forty-sixth Street, in the densest district on Manhattan's West side. It is denser than any part of London

Federation is necessary to the coming of that time. The religious communions of the world stand naturally for their peculiar tenets. But Federation elevates before them the ideal of the Kingdom of God, to whose extension and perfering their tenets and their activities are to minister. The Kingdom of God is not indeed meat and drink, but neither is it also only "joy in the Holy Ghost." It is also "righteousness," something that Christians could promote if they were but more closely united, and "peace," something which has been so little in the ideals of the denominations that Christ speaks concerning it to the modern world, in the main, through the Society of Friends. To bring righteousness and peace to kiss each other in the State is the mission of a Church which follows the inclusiveness of the early Evangel.

The indifference of the Church to physical wants has wrought injury to her success in her spiritual mission. Mr. Jacob A. Riis, the "most useful citizen" of New York, in President Roosevelt's estimate, says in "The Battle with the Slum":

The Church, which once stood by indifferent or uncomprehending, is hastening to enter the life of the people. I have told how, in the memory of men yet living, one church, moving up-town away from the crowd, left its old Mulberry Street home to be converted into tenements that justly earned the name of "dens of death" in the Health Department's records, while another became the foulest lodging-house in an unclean city; and how it was a church corporation that owned the worst underground live down-town in those bad old days, and turned a deaf ear to all remonstrances. The Church was "angling for souls." But souls in this world live in bodies endowed with reason. The results of that kind of fishing

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were empty pews and cold hearts and the conscience-stricken cry that went up, "What shall we do to lay hold of this great multitude that has slipped from us?"

The years have passed and brought the answer. To-day we see churches of every denomination uniting in a systematic canvass of the city to get at the facts of the people's life, of which they had ceased to be a part, pleading for parks, playgrounds, kindergartens, libraries, clubs, and better homes. There is a new and hearty sound to the word "brother" that is full of hope.

The wider and wiser Evangel was well expressed by Rev. G. Campbell Morgan in the *Homiletic Review* of December, 1899, when he said:

The sorrows of the city are most keenly felt in the heart of God. He has abandoned no part of what He Himself created. All the physical disability has His sympathy: the dwellings of the poor, the drainage of the city, the workshops of our men and women.

The Church of Christ exists to reveal God and to act in concert with Him. God is working for the city's regeneration. How is the city to know that it is not Godforsaken? Through the Church. . . . We must know our city, pray for it, vote for it, and preach to it. Jonah was angry because God would forgive Nineveh. Jesus wept over the sins of the city. I am in sympathy with Jesus rather than with Jonah. Christian am I if I am Christlike; Christlike am I if, like Christ, I weep over the city and give myself for it even unto death.

When Christ reaches and touches our cities, as He desires and designs to do, all who live in them shall flourish "like grass of the earth." The Federation of Churches and Christian Organizations in New York City rejoices, therefore, over the improvement which it has brought to the physical welfare of its people.

Why Federate New York's Churches



New York, Battery to Wall St., 1905, with the Sky-Scrapers outtowering the Church.

This pamphlet should be studied in conjunction with "Civic Evangelism." See *FEDERATION*, October, 1905.

CIVIC EVANGELISM POSTULATES

THE EVANGELIZATION of New York is a CIVIC NECESSITY.

Police Commissioner McAdoo has publicly said: "Were it not for religion and the faith behind it there are not enough policemen in all the world to keep order in the City of New York."

THE EVANGELIZATION of New York is a CIVIC OBLIGATION OF ITS CHURCHES.

The city indirectly assists the churches by exempting them from taxation, and they should repay the public by attempting to reach the entire community with their message and ministry.

THE EVANGELIZATION of New York, on a CIVIC SCALE, is the COROLLARY OF CLASSIFYING IT AS A CHRISTIAN CITY.

In pagan cities Christianity is struggling for a footing, to announce the Gospel; in New York it has the footing, and needs the speeding, to apply it.

Pekin needs adequate Christian institutions—more churches in the city; New York, while sharing in the same want, needs, above all—more city in the churches.

The Gospel is a trust, not only for those who frequent the churches, but for those who neglect them, and whom the Church neglects.

New York's Christianity should endeavor to "gather the whole city to hear."

It has Christians enough to ring a bell of personal invitation in homes where church-chimes mean only an added noise amid the din and roar of the city's streets.

Commerce in New York widens *Laborare* to world-wide relationships; the Church must widen *Orare* till its scope is at least civic, or the mills of Mammon will drown the still, small voice of the call and comfort of God.

Evangelization, civic in scale, will appeal for the eternities like a cathedral.

THE EVANGELIZATION of New York, in a CIVIC SPIRIT, is a CHRISTIAN DUTY.

"Teach the Nations to observe all things whatsoever I commanded you,"

orders the Christians in the pew, in the market place, and in the polling booth, to apply to the public habits of this city all of Christianity's unobserved commands.

Christ pledged Himself to be with His followers forever, not only in the reconstruction of individuals, but in the uplift of entire communities.

POSTULATES CIVIC EVANGELISM

The Evangel is not purely post-mortem in its purposes.

"It is not the will of the Heavenly Father"

that a single little child should perish: therefore the Church should be interested in every New York child's life, liberty and pursuit of happiness. Adequate public schools; the supply of sufficient and pure food; the banishment of poison from the air, and of pollution from the sights and sounds of their homes and haunts; the abolition of child-labor; and the children's growth into good Americans and good citizens of the Kingdom of God—are the rights of God's little folk in New York.

"Give us this day our daily bread,"

has a summons to all who confess and call themselves Christians to concern themselves less with "a living" than with living, and to become the architects of justice in the distribution of the Father's fruitful seasons' gifts, until want shall have both food and gladness.

"Labour not for the meat which perisbeth"

is as applicable to an assembly of the overfed as to an audience of the underfed. "A living wage" is an ingredient of Christlike ministry to the hungry and the naked of to-day.

"Lead us not into temptation, but deliver us from evil,"

is but a petition of selfishness when those who are strenuous to remove disorderly saloons and houses from their own streets, are indifferent to efforts to remove them from localities where their vice is equally ruinous, but whose voice of protest is not as swiftly heard.

If the Church would save the men of our time it must not only seek them, but serve them.

If the lodge, the union and the commune advocate and advance the justice of the Kingdom of God more openly or more ably than the Church—the churches of New York will continue their growth, as in the past two years, in districts where women outnumber men; and the Church will never become truly civic, or the city Christian in its public habits.

The common prayer of Christians,

"Thy Kingdom Come,"

must become the crusading programme of the Church.

Civic evangelism is necessary to realize the expectations of Jesus.

CIVIC EVANGELISM POSTULATES

EVANGELIZATION, CIVIC IN SCOPE AND SPIRIT, IS POSSIBLE TO THE PROTESTANTISM OF NEW YORK.

A.—The Roman Church is Catholic in embracing the whole city in its administrative plans, and every part of the city. The Angelus is heard from the Yonkers line to Far Rockaway, from the Bronx River to Tottenville. Every square foot of the municipal area is partitioned among the Roman churches into definitely bounded parishes. It is the canonical duty of the priest of every church to discover and recover the faithful within the boundaries of his parish by a complete visitation once, at least, in every three years.

The Roman Church has 240 churches in Greater New York, or one to 16,441 people; Protestantism has 948 churches, or one to 4,163 people. If the Roman parish system permits a visitation of the whole city once in three years, the Protestant churches, which are four times as many, should be adequate to visit the whole population every year.

B.—The first requisite of saving the people is seeking the people. The Church has no warrant for expecting that the people will come into it if it does not go out after them. There is no command in the Bible for the outsider to attend the Church, but there are many for the Church to seek, serve, and save the outsider. If Protestantism will take the two staves, Graciousness and Union (Zech. 11: 6), it can feed the flock whose spiritual instincts are being slaughtered by the materialism of the time.

C.—Pastoral visitation, on a civic scale, will inevitably lead the Protestant churches into methods of evangelization which are civic in spirit. The present methods of Protestant church work almost prevent a civic spirit in evangelization.

Each church is now caring for its own people, but the Church is not caring for the whole people. Each church, caring for its own people, goes hither and yon in its ministries, and it has no responsibility and little opportunity to discover the needs of particular neighborhoods.

The cooperative Protestant parish system, on the other hand, not only permits, but positively prompts, minute acquaintance with the conditions of life in each cooperative parish.

When these parishes cover the whole area of an assembly district or ward, the churches, in combination, can devise and do things for the whole political subdivision.

POSTULATES CIVIC EVANGELISM

D.—The Roman church already has a parish visitation system of its own. But, while some of its churches, e. g., St. Paul the Apostle, have done most admirable vigilance work in their neighborhoods, it has not an equally well developed moral vigilance system.

There is every reason to believe that many of its churches would enter into fellowship with their Protestant neighbors in this work, and the Federation would welcome their cooperation in this effort for civic evangelism.

The parish societies of St. Vincent de Paul could also cooperate in philanthropic work.

E.—The largest Protestant Church in New York, if not in the world, St. George's P. E., with 5,216 communicants on its roll, had only 6 families left, twenty years ago. It has been built up by systematic neighborhood visitation and ministry. Comparatively small church-plants cannot work on the same scale, but, by cooperation, the Protestant churches can all increase their efficiency.



All true Christian Pastors are praying at the Foot of the Cross for the rescue of their Flocks from the driving Storm of City Sin.

THE GENERAL PLAN.

THE COOPERATIVE PROTESTANT PARISH SYSTEM, advocated and tested by the Federation, while providing for religious censuses of the neighborhoods of New York, INVOLVES MORE THAN OCCASIONAL RELIGIOUS CENSUSES.

It summons the churches not only to seek, serve and save the churchless of A. D. 1905, but of A. D. 1906, A. D. 1907, and every succeeding Year of Our Lord, until He come.

It summons the churches, in addition, not only to seek, serve and save the churchless, but to defend and develop the family life of those already in the churches. It includes:

1. Systematized Christian Visitation;
 2. Systematized Christian Ministry;
 3. Systematized Christian Vigilance;
 4. Systematized Christian Effort,
- to discover and realize the whole expectation of Jesus in New York.

In each district where the plan is already in operation the churches combining have defined their OBJECTS to be:

1. The discovery and recovery of the churchless families of this neighborhood.
2. The location and diminution of its vicious resorts.
3. The better care of its poor.
4. The cooperation of the churches in behalf of the spiritual, physical, educational, economic and social interests of its family life, in such ways as shall be determined from time to time.

CIVIC EVANGELISM

Cooperative Parish System

THE METHOD OF WORK is thus defined:

Each church represented shall be responsible for the visitation of a section assigned to it as a cooperative district. On being furnished with the material for such visitation from the Central Federation, it shall, by its own or other workers, make the visitation, and at the conclusion thereof shall place the entire information gathered, through the Central Federation, at the service of the other churches.

The Central Federation shall be held responsible for reporting each churchless family with a denominational preference to a church of its creed, and each family with no denominational preference shall be assigned to the care of the church supervising the blocks in which it lives, with the exception of foreign families, which shall be reported to churches using their native language in religious instruction.

Each church taking charge of a parish shall locate within it all vicious resorts and report upon them to the Auxiliary Sub-Federation.

Within the cooperative district assigned it each church shall also do such other work in harmony with the general objects of the Auxiliary as shall be determined by the Auxiliary.

The Federation desires that groups of local churches organize themselves into district Sub-Federations.

In these Sub-Federations the ministers and their church workers should meet periodically; interchange experiences; and devise cooperative Christian undertakings for their assembly district or ward.

COOPERATIVE VISITATION AND CIVIC EVANGELIZATION.

A careful religious census, as carefully followed up, is a great boon to the Christian life of a community, especially if the census be tabulated, to the end of discovering the religious agencies needed in the neighborhood.

The following results of the religious censuses undertaken by the Federation, since 1897, are recorded in its publications, and there are doubtless other results which have not been reported back to the Federation's central office.

The following churches owe their existence to the religious censuses of the neighborhoods where they are at work:

	Communicants 1905.
St. Cornelius P. E., - - - -	332
Third Moravian, - - - -	247
Christ Lutheran, - - - -	250
11th Avenue Mission (Ref'd), -	?
Archangel P. E., - - - -	242
Son of Man, - - - -	?
Messiah, B'k'n (Luth.), - - -	270

The following church, instituted in 1904, began its history with 90 families, gathered from the churchless of its neighborhood through a religious census:

	Communicants 1905.
Northminster Pres., - - - -	138

CIVIC EVANGELISM

Cooperative Visitation Results

The following churches, two of them branches of a central church, have been guided to their present locations, or in their policies, through religious censuses:

	Communicants 1905.
Armitage Chapel (Bapt.), - - -	?
Calvary Branch (Bapt.), - - -	200
Advent (Luth.), - - - -	275
Washington Heights (Pres.), -	615
Bible Teachers' Training School -	—

In addition to the origination and location of these 12 churches, the religious censuses of the Federation have added families or persons, to churches and Sunday schools, as follows:

	1898.
St. Michael's P. E., - - -	174 families.
	1899.
14th Assembly District, Manhattan, and 17th Ward, Brooklyn, - - - -	300 families.
	1900.
First Pres. Church, B'k'n,	130 persons.
	1901.
John Hall Memorial Ch., -	125 S. S. scholars.
St. Bartholomew's P. E., -	350 families.
Beekman Hill M. E., - -	20 persons.
5th Avenue Baptist Ch., -	3 families.
Covenant Pres. Ch., - -	6 families.
*Madison Avenue Pres. Ch.,	280 Home Dpt. sch.
International Union Ch., -	10 persons.
	1903.
**People's Home M. E., -	260 S. S. scholars.
	1904.
St. Mark's P. E., - - -	11 families.
People's Home M. E., - -	41 families.
Christ Lutheran, - - -	10 families.

NOTE 1

*The Madison Avenue Presbyterian Church has the largest Home Department Bible School in the Presbyterianism of New York.

Its membership was built up through a federative census of the neighborhood of Goodwill Chapel, and the subsequent systematized Christian visitation of the churchless families, by the workers of the Madison Avenue Presbyterian Church.

NOTE 2

**The People's Home Methodist Sunday School is the second largest Sunday school of the Methodist Communion on Manhattan Island, being exceeded only by Calvary M. E. Church.

In a single year 260 persons were added to the Bible School, from the children of churchless Protestants living in the four blocks of the cooperative parish of that church.

Figures of S. S. membership from Manual of N. Y. Sunday School Association,

CIVIC EVANGELISM SAMPLE RESULTS

COOPERATIVE MINISTRY AND CIVIC EVANGELIZATION.

A.

In 1899 the churches of the 21st Assembly District started a special summer work for children.

They gathered them into a playground and put Christian overseers in charge.

Over 2,000 children were enrolled.

This was the first summer playground in New York, and the vacation playgrounds, now supported by the city, have arisen out of its success.

B.

The churches of the 15th Assembly District, when its census was made, saw that the congestion of population demanded a new West Side Park, and all churches, Protestant and Roman Catholic, combined in petitioning for it. The DeWitt Clinton Park, the "finest equipped park in New York," is the result of a cooperative Christian ministry to the need of its neighborhood.

These illustrations will suffice to show how the churches, in combination, can minister to the betterment of the community, when acting alone they would be powerless.

COOPERATIVE VIGILANCE AND CIVIC EVANGELIZATION.

A.

In the 21st Assembly District the churches investigated the legality of saloon licenses, and finding that some had been obtained by perjury, and that these particular saloons were centers of moral pollution, moved for and secured their removal.

B.

October 30, 1905, clergymen of three communions, in the 14th Assembly District, attended the local police court to voice the moral demand of the neighborhood for the conviction of the keeper of a Raines-Law Hotel.

Each church of that neighborhood, now undertaking the visitation of a cooperative parish, is also undertaking moral vigilance within the limits of that same parish.

The churches will act unitedly in the interest of the home life of their neighborhood.

C.

From this same neighborhood a delegation went to Albany some years ago, when the present Tenement House Law was threatened, and protested against the crippling changes desired by selfish builders.

CIVIC EVANGELISM Cooperative Parish System

PROOF OF VALUE.

THE COOPERATIVE PROTESTANT PARISH SYSTEM has already **PROVEN ITS UTILITY** as an implement of civic evangelization in New York.

In a neighborhood where the plan has been tested the churchless Protestants have fallen, in five years, from 48.3% to 28.8%.

In 1899 the 14th Assembly District churches (7th-14th Sts., 3rd Avenue-East River) made a cooperative religious and social census, under Federation auspices.

In 1900 the Federation published a report upon the district's conditions, and recommended cooperative Protestant church parishes.

Each church assuming the visitation of a parish was given a directory of the population of each block, as it was in 1899.

The purpose of the cooperative visitation from year to year was to discover the new families, and ascertain their religious relationships.

For the registering of these relationships the Central Federation supplied the local churches with convenient forms, to be dropped into the proper place in the directory of 1899, whenever a new family was found.

At the conclusion of the visitation of a block the Central Federation acted as a Clearing House, to report the changes of population to the churches likely to give the new families proper pastoral oversight.

From year to year, until 1904, the churches visited these parishes; persistently sought to defend the homes of the neighborhood against vice; devised special ministries to the children; and in every way possible to their resources, studied and strove to realize the expectations of Jesus for the betterment of the life of the district.

The attitude of the churches towards one another, as the common servants of the same Master, was well expressed by the Rev. Loring W. Batten, Ph. D., Rector of St. Mark's P. E. Church and President of the local Sub-Federation or Auxiliary, at the Federation's Broadway Tabernacle Conference, in 1902:

"The Church has never accepted its full responsibility until it realizes that it has a care and concern for every human soul that is outside the Church as well as for those within. * * * The first thing we realize is that in this Assembly District all these churches are Christian. We are trying to reach people. If I can reach a man best by having my Methodist brother work with me, I want him to work with me, and let me work with him. * * * If I can reach a man better by the Episcopal Church, I want to reach him. If I find a man, right under the shadow of our doors, can be best reached by the Methodist Church, I will do all in my power to take that man and put him in touch with the Methodist Church.

"That is the spirit in which we are trying to work in our Assembly District."

CIVIC EVANGELISM

Cooperative Parish System

The main missionary value of the Cooperative Parish System is the care it provides for creedless Protestants—families which say they are neither Roman Catholic nor Jew, but are estranged from all religious associations.

Such families, without the cooperative parish system, are practically shepherdless.

No man cares for their souls.

They exist by the thousand in every neighborhood of New York.

In a cooperative parish system these families become the care of the church that is carrying on the visitation of the blocks in which they live.

Such families are usually regarded as hopeless material for church work, but any church that will accept a cooperative parish, and will concentrate its energies upon it, will find it otherwise.

A church that accepts a definite missionary responsibility for the humanity that is tending towards heathenism saves the time of its workers in miscellaneous errands all over the city.

The cooperative parish system obtaining in its district builds at once a bridge of approach from its doors to the churchless families of its own specific faith.

No time need hereafter be lost in miscellaneous visitation to discover such families, and the saved time is available for work among the most needy people religiously, namely, the creedless Protestants of the church's cooperative parish.

In *Federation*, June, 1903, the Rev. E. L. Fox, narrates the joy and success of the present ministry of his church along these lines.

"The canvass not only reveals the presence of undiscovered families who ought to be cared for by the Church, but reveals enough of their conditions to show what methods must be pursued to reach them."

Fishing for men demands a careful study of methods, as successful trouting demands attention to line, hook and bait.

Mr. Fox wisely proceeded on psychological and sociological lines.

Realizing that every true parent desires his child to be better than himself, he approached, first of all, the families with children, in the name of Him who said, "Suffer little children to come unto Me."

Through his kindergarten he got into touch with 90 families.

Families with young boys and girls he reached through the church clubs for boys and girls.

Foreign populations he reached through special workers, and by observing the festival seasons of foreign lands.

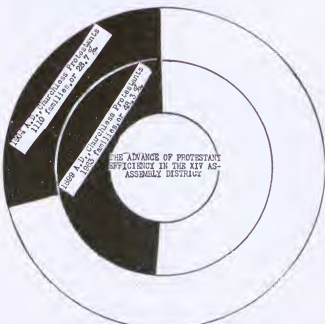
CIVIC EVANGELISM

Proof of Value

A tenement has no room to observe such festivals properly.

There are hundreds of thousands in this city who will honor and throng churches which help them to conquer their sins, and receive comfort in their sorrows and struggles.

The reduction of the churchless Protestants in the 14th Assembly District, in other words, is not merely due to the religious census; it is due far more to systematic Christian visitation, systematic Christian vigilance, and systematic Christian ministry on the part of the local churches.



THE PLAN IN DETAIL.

The Federation now knows the population of every block, in terms of nationality, in Manhattan and Brooklyn, as it was in 1900.

It has taken steps to ascertain the population of every block as found in the State Census of 1905.

On the basis of the knowledge it has, and will continue to acquire, it can apportion intelligently every neighborhood of the city, equitably, and along the lines of nationality, to the churches of an assembly district or ward.

The Federation now has lists of the churches, with their property, memberships and ministers, in each of the 77 political subdivisions of New York.

With these two equipments, namely, the population of every block in the two largest boroughs, and the church lists of every neighborhood of the city, the Federation is prepared to suggest to each church that will assume charge of a cooperative parish, a series of blocks within which it can undertake a cooperative visitation.

When the churches of any given ward or assembly district desire a census, which shall include more than religious information, the Federation is prepared to put its trained work-

Cooperative Parish System PLAN IN DETAIL

ers into the field, and carry through a sociological census, as it did in 1899, and again in 1904, for the 14th Assembly District churches.

The forms used in that kind of an inquiry are too minute to be filled out by ordinary, or even special, church workers.

The visitors doing such work must be under an almost military regime.

The forms for cooperative religious visitation, on the other hand, are comparatively simple, and, after a day's instruction from the central office, an assistant pastor, a deaconess, or any other paid church worker, can do the work.

The Central Federation will supply the forms for such cooperative visitations; supervise the early work of each church worker; and, as each block is finished, will distribute the returns according to its developed methods.

The churchless of every creed will be reported to churches of their particular creed; and the churchless of no creed whatever will be reported back to the church that visited them, for missionary oversight.

When the Federation's Clearing House work is done, the whole directories of the blocks visited by each church will be returned to its hands for the next year's work.

Forms for the second, third, fourth and fifth year families, so devised that they can be discovered at once among the slips of the preceding year, will also be supplied; and from year to year, as each cooperative parish is visited, the Central Federation will act as a Clearing House.

Systematic Christian Visitation is the first step in the redemption of New York.

If a church can do no more than this, it yet does a great deal for civic evangelism in our city.

If in addition it can undertake a moral vigilance over the territory it has visited, and will work with neighboring churches, to diminish the vicious resorts of the locality, it is still further aiding civic evangelization.

If, in addition to this, it will signify its willingness to care for the poor living in its cooperative parish, who have no other friend, in time of distress of mind, body or estate, it will do yet more to realize the whole expectation of Jesus in New York.

Finally, if it will work with the churches of its neighborhood "to terminate the evil, and vindicate the right" of its district, it will not only be attempting to give the Gospel to the whole people, but to give the whole Gospel to the people—teaching the city to observe whatsoever Jesus commanded.

CIVIC EVANGELISM THE GOAL OF THE FEDERATION

CHRONOLOGY OF COOPERATIVE PARISH SYSTEM.

In October, 1896, in the Federation's first publication, on pages 50 and 80, it was announced that attempt would be made to introduce a cooperative Protestant Parish System in New York.

The following words, from the Autobiography of President James MacCosh, were quoted in the same publication, page 54:

"The parochial system of Scotland was a most powerful means of sustaining and diffusing religion in the country. There is, unfortunately, nothing like it in America. There should be some substitute devised. When the disruption of the Church of Scotland came, this method had to be given up, and I cannot tell how much I regretted it. The congregational system cannot possibly serve all the purposes of the parochial; it leaves gaps which are not filled up. It would be desirable to secure, among the numerous denominations in America, a modified system, a Federation of Churches, under which the minister would be responsible for every family in a certain district, though having no power of excluding any other form of Christianity from entering it. It is only thus that, according to our Lord's command, the gospel can be preached to every creature."

March 17, 1897, the Federation advocated the cooperative parish plan more clearly, and in the American Journal of Sociology, May, 1898, an article, entitled, "A Plea and Plan for a Cooperative Church Parish System in Cities," of 14 pages, by Mr. Laidlaw, Executive Secretary of the Federation, dealt specifically with that idea.

In the early days of the Federation, however, it had not conceived that, in order to make the plan a success in New York, its own central office must act as a Clearing House in the matter.

In 1899 and 1900 the Federation began to supply the forms employed in cooperative visitations, and thereby reduced the varying systems of the churches to similarity.

The directories of population supplied by the Federation at that time, however, were cumbersome and hard of understanding.

In 1901 Mr. Laidlaw first applied carbon sheets in the paid visitation work, so as to avoid delay in transmitting the returns of religious censuses.

The carbon duplicates were at once transmitted to the churches, and the originals preserved for sociological study.

These originals were all too large for convenient use as cooperative parish directories, and

THE GOAL OF THE FEDERATION

Chronology Cooperative Parish System

the tabulation cards for the Federation's electrical machines were used, until 1903, because smaller, for that purpose.

In 1904, however, Mr. Laidlaw devised a visitation form which, perforated in the center, is applicable both for paid sociological visitation, and for cooperative visitation of church workers, and yet is exactly the same size as the tabulating cards.

The 14th Assembly District churches, in 1899, were given punched card directories of their parishes; last month they were given the original visitors' forms, each of them dated; and the ordinary church worker can interpret

CIVIC EVANGELISM

Chronology Cooperative Parish System

each of them without trouble.

The directory of the first year is clipped at each of the four corners, and the cooperative visitation forms, supplied for the next year, are clipped at three corners only.

A projecting corner, in other words, when a block directory comes to the Federation's Clearing House, indicates a family to be reported.

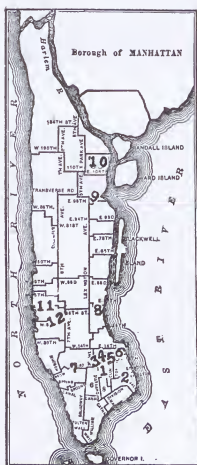
The forms for the third year will project at another corner, and so on for a five-year period.

The present system is working perfectly. The Federation is prepared to suggest a proper cooperative parish for every church in Greater New York, and to act as a Clearing House

I

DEPARTMENT VACATION BIBLE SCHOOLS. FOR TENEMENT CHILDREN.

14 CONDUCTED, 1905; 30 PLANNED, 1906.



14 School Locations, 1905.



The Commencement Exercises, Olivet Memorial Church, August 24, Looking Downward to the Left of the Platform.



Some of the 4,126 Enrolled Children Who, for Two Hours Daily, Seven Weeks, were Given Bible Story, Music, Industrial Training and Friendship of Cultivated College Men and Women.

FINANCIAL STATEMENT, 1905:
HARVEY E. FISK, Treasurer, in account with
THE FEDERATION OF CHURCHES AND CHRISTIAN ORGANIZATIONS IN NEW YORK CITY, from January 1, 1905, to January 2, 1906.

DEBIT	CREDIT																																																																																																														
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<i>John J. Deane</i> Certified Public Accountants, #50 Broad Street, New York.																																																																																																															

